



Article

An ecolinguistic and positive discourse analysis of “Plant for Pakistan” campaign discourse

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Abstract

This study investigates the environmental discourse of the “Plant for Pakistan” campaign initiated during the government of Imran Khan through the combined frameworks of ecolinguistics and positive discourse analysis (PDA). The study examines how digital and political communication constructs ecological awareness, environmental responsibility, and public involvement within the campaign discourse. It is different from traditional studies of environmental discourse, which have mainly focused on crisis narratives and negative ideology, as it emphasises constructive and solution-oriented discourse that promotes social cooperation and environmental sustainability. The study uses a qualitative research design and a purposive sample of ten X posts, three newspaper articles, three official government statements, and five campaign slogans related to the “Plant for Pakistan” initiative. The analysis examines ecolinguistic and discourse features including positive lexical evaluation, ecological metaphors, person deixis, emotional appeals, patriotic symbolism, and future-oriented narratives. The results show that during the campaign, tree plantation was consistently presented as a shared moral and national obligation that is related to sustainability, climate awareness, and future generations. The findings show that the campaign used hopeful and solution-oriented environmental narratives emphasising ecological responsibility, collective participation, national identity, and future generations. However, the discourse was also anthropocentric and politically oriented, suggesting that positive environmental language can both encourage ecological action and serve persuasive political purposes.

Keywords: ecolinguistics; positive discourse analysis; environmental discourse; Plant for Pakistan; social media; sustainability; Pakistan

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1. Introduction

Climate change and environmental degradation have become a worldwide concern, and especially a concern for the developing world, which is highly vulnerable to ecological crises. Pakistan is one of the most vulnerable countries in the world to climate change because of impacts such as rising temperatures, deforestation, floods, water shortages, and increasing pollution. Environmental sustainability has been increasingly highlighted in political, social, and media debates in Pakistan in recent years. In response to these environmental issues, the government of the previous prime minister, Imran Khan, initiated various national plantation drives named “Plant for Pakistan” and “Clean and Green Pakistan”. These campaigns aimed to increase forest cover, encourage public participation in tree plantation, and promote ecological awareness through traditional and digital media platforms.

The campaign used social media as a key conduit for circulating environmental messages and framing public participation. Plantation-related messages, slogans, and awareness posts were circulated by the government, media, political parties, and citizens on X (formerly Twitter), Facebook, and Instagram. Recent studies indicate that social media can be a powerful tool for fostering environmental awareness and promoting sustainable community habits through positive communication and digital activism (Sadiq et al., 2025; Tahir & Zahid, 2025). In Pakistan, environmental communication increasingly incorporates persuasive and hopeful language, inviting audiences to consider environmental responsibility and participation rather than relying exclusively on fear-based framing.

This study focuses on the discourse of the “Plant for Pakistan” campaign in the context of a “plant pollution” problem using the concepts of ecolinguistics and positive discourse analysis (PDA). While critical discourse analysis (CDA) has centred on the study of power imbalance and negative ideologies, PDA focuses on the study of positive discourse that fosters social change, cooperation, and positive action (Martin, 2004). Ecolinguistics, however, examines the relationship between language and human relationships with the environment and ecological sustainability (Stibbe, 2021). The results of recent studies indicate that positive environmental discourse affects public attitudes to environmental sustainability by fostering unity, hope, and environmental responsibility (Başev, 2022).

The purpose of this study is to analyse selected data from the campaign named “Plant for Pakistan” from a qualitative perspective. The study focuses on linguistic features such as positive lexical choices, metaphorical expressions, person deixis and collective pronouns, emotional appeal, and ecological framing. This analysis attempts to uncover the construction of tree plantation as a patriotic, moral, and collective responsibility which is connected to national development and future generations through the employment of environmental discourse in Pakistan. The study adds to the body of knowledge in the growing domain of ecolinguistics and gives special attention to positive environmental

communication for raising ecological awareness and fostering sustainable behaviour in the context of Pakistan.

1.1. Problem statement

Pakistan is currently facing severe environmental challenges, including rapid deforestation, climate change, urban pollution, rising temperatures, and ecological degradation, which threaten both environmental sustainability and public wellbeing. The government of Imran Khan initiated several environmental campaigns (“Plant for Pakistan”, “Clean and Green Pakistan”) to increase tree plantation and awareness about environmental issues; however, very little academic research has focused on the impact of positive environmental discourses in these campaigns on public perception and participation in the campaigns via digital media platforms. As far as research in Pakistan is concerned, the majority of discourse analysis studies have been conducted on negative political discourses, ideological conflict, or environmental crisis, and there has not been much research done on constructive and solution-oriented environmental discourses (Stibbe, 2021; Masroor et al., 2024). This leaves a huge research gap, as social media has emerged as one of the most potent channels to raise awareness about the environment and mobilise collective action, especially among young and socially active Pakistanis (Nasir et al., 2025). The use of positive slogans, ecological narratives, and persuasive language in the “Plant for Pakistan” campaign shows an important move from problem-centred discourse to action-centred environmental communication, but there seems to be a lack of studies that examine the linguistic strategies employed in these messages and how they construct ecological responsibility, patriotism, and sustainability. Moreover, environmental degradation in Pakistan is also worsening, in part because of the lack of public information, weak ecological awareness, and limited acceptance of climate responsibility (Shah et al., 2025). If policy-makers and environmental communicators are not aware of how positive environmental discourse fosters ecological awareness and collective action, then they risk creating public awareness campaigns that will not solve environmental problems. This study aims to investigate how language was manipulated in selected X posts, newspaper articles, government statements, and campaign slogans related to the “Plant for Pakistan” campaign, and to analyse them based on the concepts of ecolinguistics and PDA in the context of Pakistan to examine how these forms of discourse framed tree planting as desirable, and invited collective participation in plantation activities in Pakistan.

1.2. Research questions

To address the identified research gap, this study is guided by the following research questions, which explore how positive environmental discourse in the “Plant for Pakistan” campaign constructs ecological responsibility and encourages collective participation through language.

1. How does the “Plant for Pakistan” campaign construct environmental awareness and ecological responsibility through positive and solution-oriented discourse on social media and public communication platforms?
2. What ecolinguistic features and linguistic patterns are used in X posts, government statements, newspaper articles, and campaign slogans to construct tree plantation as a collective, patriotic, and sustainable national responsibility?

1.3. Research objectives

In line with the research questions, this study aims to achieve the following objectives:

1. To analyse the campaign discourse of “Plant for Pakistan” through the framework of PDA.
2. To indicate the ecolinguistic features that were used in X posts, newspaper articles, government statements, and campaign slogans about the campaign.
3. To examine how the use of positive lexical choices, metaphors, and inclusive language construct environmental awareness and public participation.
4. To examine the campaign’s development of ecological responsibility and sustainability as a national and collective responsibility.
5. To investigate the role of social media discourse in framing environmental consciousness and plantation activities in Pakistan.

2. Literature review

With the escalating global climate crisis and the need for sustainable ecological practices, environmental discourse has attracted increasing attention in academic studies. Much research in recent years concerns the influence of language on public perception of environmental issues and the impact of language on ecological behaviour via media, politics, and digital communication. Ecolinguistics is an interdisciplinary field concerned with the relationship between language and ecology, studying how discourse can act to promote either ecological sustainability or environmental destruction (Stibbe, 2021). The communication of environmental issues in contemporary societies goes far beyond scientific reports and policy documents; today, it is disseminated through social media campaigns, political speeches, news reports, and digital activism. Environmental discourse has gained importance in Pakistan and across other countries with high climate change vulnerability, in order to create awareness among citizens about ecology and motivate them towards environmental sustainability programs.

Theoretical underpinnings of ecolinguistics focus on the importance of language as a tool of ecological reality construction and in shaping attitudes towards nature. Ecolinguistics, as defined by Stibbe (2021), studies “stories we live by”, that is, the stories, metaphors, and ideologies that are part of the discourse that influence environmental

action. These narratives can be either pro-ecological or pro-destructive and anthropocentric. Ecolinguistic studies conducted in recent years have explored the representation of ecological issues linguistically in political speeches, news reports, TV and radio commercials, and climate campaign messages (Song et al., 2025). Ponton and Sokół (2022) stated that, in the Anthropocene era, environmental discourse is increasingly based on persuasive discourses and symbolic language, aiming to foster collective responsibility for the environment. Their work emphasised that the communication of the environment can frame climate change as a scientific problem, but also as a moral and social problem that involves the public.

In addition to ecolinguistics, another emerging analytical framework to consider for the study of constructive and solution-oriented discourse is that of PDA. Environmental campaigns may employ discourse strategies associated with constructive and solution-oriented communication, including optimistic framing, appeals to solidarity, future-oriented narratives, and calls for collective action. Recent studies suggest that, instead of promoting fear, environmental communication should be positive in order to encourage public participation in environmental action (Chen & Liu, 2024). Rather than describing contemporary environmental communication as “crisis-free”, this study refers to a solution-oriented and affectively positive mode of environmental communication in which environmental problems are acknowledged, but frequently accompanied by narratives of hope, collective action, and possible improvement. This is not an end to crisis communication, but rather a reshaping of the crisis in which solutions are emphasised and futures desired. This distinction is particularly relevant to social media campaigns, where short messages often combine references to environmental threats with emotionally persuasive calls for participation.

Social media has revolutionised environmental communication all over the world because it has made it possible for governments, organisations, activists, and the general public to be part of the ecological conversation. X (Twitter), Facebook, Instagram, and YouTube are among the social media platforms that enable the rapid circulation of environmental messages, hashtags, slogans, and awareness campaigns. As Amangeldi et al. (2024) stated, social media content focusing on the environment has a big impact on public opinion and emotions regarding climate change. Their study of X posts on environmental issues revealed that discourse within social media influences environmental attitudes through emotional framing, repetition, and social action. Similarly, Thompson et al. (2024) determined that social media environmental campaign messages have the power to promote behaviour change if they are designed as a positive ecological story and use emotional appeal. Based on these studies, digital discourse has emerged as an essential means to raise awareness of sustainability in today’s society.

The need for environmental communication has been gaining more and more academic importance in the Pakistani context, as climate vulnerability and environmental crises have been on the rise. Climate change is one of the biggest issues for Pakistan, with the nation experiencing floods, deforestation, water shortages, smog, and rising

temperatures (Yasmin & Sidra, 2024). As a result, the environmental topic has gained prominence in the political vocabulary, the news media, and digital communications of Pakistan. Recent studies have focused on Pakistan's discourse strategies and language framing of climate change and ecological issues. In a study of climate change reporting in the newspaper *Dawn* from 2020 to 2025, Saleem and Khan (2025) identified the use of metaphors of crisis, urgency, and national vulnerability in environmental reporting. According to their study, the news media paid more attention to climate disaster events like floods and heatwaves, along with the moral duty and the responsibility of the government. The study also pointed out that political and financial framing of issues is often given more attention in the Pakistani media than ecological ethics and community-based environmental stories.

In the same way, Sadiq et al. (2025) conducted an ecolinguistic study on environmental discourse in Pakistani print and digital media and discovered that the discourse around environmental issues was mostly politically motivated. They studied metaphors, framing patterns, and ecological ideologies in newspapers and online sources regarding pollution, water scarcity, climate change, and deforestation. The researchers found that the use of media language had a great impact on people's ecological awareness and thus recommended that the Pakistani media should be more ecologically friendly. Another significant study conducted by Alvi et al. (2025) analysed environmental news discourse in Pakistani media and revealed that news reports often focused on the crisis and emotional dimensions of environmental issues, missing the structural factors that contribute to the issue, like industrial pollution and governance failures. The researchers suggested that communication which is solution-oriented can encourage ecological literacy and positive public participation.

Furthermore, recent Pakistani research has also broadened the scope of ecolinguistic investigations into political and governmental discourse. Using an ecolinguistic approach, Rubab and Rehman (2025) examined the campaign of Maryam Nawaz, "Suthra Punjab", and discovered that the issue of environmental cleanliness was framed as a sign of moral governance and political legitimacy. The authors found that a wide variety of metaphors were used to promote public involvement in environmental campaigns, including metaphors about purity, cleanliness, and responsible citizenship. The study illustrated how political discourse is being permeated with environmental themes to build national identity and ecological responsibility in Pakistan. This study provides a good theoretical framework to analyse the "Plant for Pakistan" campaign, as environmental language is becoming more prominent in the Pakistani political communication sphere.

The study of ecological discourse in Pakistan has also highlighted the importance of media and digital platforms in fostering environmental awareness. Gul et al. (2023) claimed that the concept of ecolinguistics is an effective approach to understanding the relationship between language and environmental realities in the context of Pakistani society. They found that ecological discourse in Pakistan is still underdeveloped in the face of growing environmental challenges and the increased adoption of digital communication for raising

climate awareness. Similarly, research within the field of environmental communication has demonstrated that social media campaigns are increasingly playing a key role in public ecological involvement. Environmental hashtags, digital slogans, and online campaigns are providing avenues to allow for collective participation and empower citizens to participate in sustainability efforts through digital activism (Younis & Ahmed, 2024).

Researchers around the world have begun to explore the role of positive discourse in environmental advocacy and sustainability campaigns. Nasoetion and Samhati (2024) examined how ecological communication was employed in social media-based waste management campaigns, and concluded that positive environmental narratives can be effective in promoting public involvement and environmental change. They found characteristics of effective digital environmental campaigns to include ecological metaphors, inclusive language, and optimistic framing. Likewise, Shahid et al. (2023) examined the positive discourse construction in eco-advertisements in Pakistan, and they discovered that persuasive ecological language affected the perception of the audience. The studies presented here illustrate the effectiveness of constructive environmental communication in creating public ecological awareness where the discourse includes elements of hope, responsibility, and collective action.

Although there is a growing body of research on ecolinguistics and environmental communication, there are still gaps in the Pakistani context. Existing research tends to focus on either the reporting of the climate crisis, the use of environmental metaphors, or the framing of ecological disasters in the media. While the focus of campaigning and social media activism has been on the negative side of environmental issues, little attention has been paid to the positive aspects of environmental discourse, specifically in relation to plantation campaigns launched by the government of Imran Khan. The current research in Pakistan focuses on newspaper coverage and formal media, but not social media posts, campaign slogans, or governmental digital communication.

In this context, the “Plant for Pakistan” campaign is a significant example of a critical reflection on the potential of political and digital discourse to foster ecological responsibility and environmental participation through positive narratives. It was a campaign that utilised X posts in large quantities, and used media coverage, governmental statements, and slogans to build the tree plantation as a patriotic, moral, and collective national responsibility. To date, however, there is no major study that has carried out a comprehensive analysis of the positive discourse and ecolinguistic aspects of this campaign based on social media, news articles, official statements, and campaign slogans. The present study seeks to address this gap by analysing positive and solution-oriented discourse strategies and ecolinguistic features in the “Plant for Pakistan” campaign through a PDA perspective.

3. Theoretical framework

This study is based on the theories of ecolinguistics and PDA, and seeks to analyse how

the “Plant for Pakistan” campaign employed language in its efforts to raise environmental consciousness, ecological responsibility, and a sense of community involvement across social media and public discourse. These frameworks are suitable because the campaign discourse frequently employed hopeful, solution-oriented, and collective forms of environmental communication, including persuasive storytelling and sustainability-oriented language.

The study of ecolinguistics focuses on the interplay between language, nature, and sustainability, analysing the impact of discourse on human attitudes towards nature and ecological practices. Ecolinguistics examines the “stories we live by”, such as linguistic patterns, metaphors, frames, and ideologies that influence ecological behaviours and perceptions (Stibbe, 2021). The framework posits that discourse can shape environmental perceptions and attitudes in ways that either undermine ecological sustainability or encourage more sustainable ways of thinking. Recent ecolinguistic research has explored how language shapes relationships between humans and the natural world, as seen in studies of climate communication, environmental campaigns, and political discourse (Cowley, 2024; Ponton & Raimo, 2024). From the point of view of the present study, ecolinguistics offers an analytical framework for investigating how tree plantation was framed as a national, moral, and ecological duty in the “Plant for Pakistan” campaign.

The study also uses an extension of CDA known as positive discourse analysis (PDA). In recent years, the field of environmental discourse analysis has expanded to incorporate PDA in combination with ecolinguistics to study the communication of sustainability and climate activism (e.g., Buonvivere, 2024; Baral et al., 2024). For instance, positive ecological stories, metaphors, and inclusive language fostered interconnections between society and nature in the political speeches studied by Buonvivere (2024) on the topic of environmental sustainability. Likewise, Baral et al (2024) showed that a positive media message is a crucial factor in promoting climate awareness and stimulating preventive environmental actions.

Ecolinguistics and PDA are also well suited for analysing environmental campaigns due to their emphasis on communicative aspects beyond a crisis narrative. According to Ponton and Raimo (2024), positive framing, metaphors, and persuasive ecological narratives are essential in today’s environmental discourse to tackle crises and raise awareness of sustainability. Similarly, recent research on environmental discourse suggests that messages for positive environmental outcomes are more effective at motivating public action and change than fear messages (Padilla & Padilla, 2026). Hence, the present study has adopted ecolinguistics and PDA to analyse ecological narratives, metaphors, and ideological representations in the campaign discourse and to examine how optimistic language, emotional appeal, and collective framing construct environmental participation and sustainability awareness in the campaign discourse.

The chosen frameworks have been applied to the selected data to uncover linguistic features, including positive words, metaphorical expressions, framing, inclusive pronouns, and emotional appeals. Ecolinguistics and PDA complement each other in examining how the “Plant for Pakistan” campaign represented ecological responsibility and constructed

ecological consciousness through digital and political media.

4. Methodology

4.1. Research design

The design of this study is based on qualitative and interpretive discourse analysis that aims to highlight the linguistic construction of environmental action in the “Plant for Pakistan” campaign. The study draws on a combination of ecolinguistics and PDA, while resisting the assumption that positive linguistic markers necessarily result in positive environmental effects. Instead, the study examines what sorts of ecological narratives, subjectivities, obligations, and modes of action are foregrounded in the campaign discourse and what elements of ecological responsibility are underrepresented. This is relevant because not only does ecolinguistic analysis address the identification of environmentally positive vocabulary, but it also considers how the environmental issues are represented in the stories, and what assumptions and consequences lie within those stories (Stibbe, 2021).

The data were chosen from the open sources of information relating to the “Plant for Pakistan” campaign and the closely related plantation and “Clean and Green Pakistan” activities that were made known to the public during the tenure of government of Imran Khan, mainly from 2018 to 2022. The official pages and public pages of the Prime Minister’s Office, Imran Khan, official and relevant government representatives, and institutions and news publications reporting on the campaign and plantation activities were targeted. Official government statements were compiled from government and state media sources, and the newspaper material was identified from news publications in Pakistan that reported on campaign-related statements, activities or environmental messages. Campaign slogans were added when they were obviously linked to the plantation or to the discourse of “Green Pakistan”.

The study used purposive rather than exhaustive sampling. The 21 items do not represent the complete available archive of “Plant for Pakistan” material; rather, they were purposively selected for their direct relevance to the research questions and for containing sufficient textual material for contextual analysis across the predefined analytical categories. These categories included positive lexical evaluation, metaphorical language, ecological framing, human person deixis, intergenerational discourse, emotional and persuasive appeals, and the representation of environmental responsibility and collective action. Items were included when they contained sufficient textual evidence for contextual interpretation in one or more of these analytical categories. The final selection comprised ten X posts, three newspaper articles, three official government statements, and five campaign slogans. This constituted a manageable corpus for detailed qualitative analysis while providing material for comparison across political, governmental, media, and campaign discourse. The data set is a small but eclectic sample of political, governmental, media, and campaign speech, and is not intended to be a representative corpus. The objective of sampling is

therefore to gain interpretive depth and not quantitative generalisation.

The analysis was carried out in three stages. To detect repeated patterns of language and ecological stories, the selected texts were read repeatedly. Second, the potentially relevant expressions were coded on the basis of a previously developed analytical framework. Third, the coded expressions were analysed in the context of the immediate text, communicative function, and the wider ecological and political context. This process ensures that individual words are not automatically identified as “positive” or “ecological”, but rather interpreted in the context in which they are used.

4.2. Analytical categories

The analysis is structured around seven related categories: positive lexical evaluation; metaphor and figurative language; ecological framing; person deixis and collective identity; intergenerational discourse; emotional and persuasive appeals; and representations of ecological responsibility and collective action. These categories were chosen in order to allow the study to broaden from the linguistic level to the greater “stories” that represent the environment.

4.2.1. Positive lexical evaluation

Positive lexical evaluation describes words and phrases that represent the environment, the country, or the future in favourable ways. Some of these examples are listed in the dataset, such as: “clean”, “green”, “bright future”, “better future”, and “save future generations”. But these expressions do not necessarily qualify as environmentally positive or meaningful. Rather, their context is used to understand their meaning. The term “green” can mean literally green in colour — referring, for example, to vegetation — but can also signify national renewal, political success, or moral obligation. The analysis therefore distinguishes between the lexical positivity of an expression and its ecological significance.

4.2.2. Metaphor and figurative language

Metaphorical expressions are analysed because environmental issues are often presented in figurative language, which helps to make abstracted ecological processes comprehensible and emotionally charged. The language of environmental action is one of struggle, threat, transformation, or opportunity, as in the phrases: “fight climate change”, “counter the twin threats”, “a doorway to the new world”. From an ecolinguistic viewpoint, metaphors are important as part of the human conceptualisation of relationships between humans, society, and the non-human environment (Stibbe, 2021).

4.2.3. Ecological framing

Ecological framing looks at what aspects of an environmental issue are foregrounded,

backgrounded, or omitted. The present data set predominantly frames environmental issues as climate problems, pollution issues, deforestation, national vulnerability, and opportunities for collective action. But what is also comparatively under-addressed, such as the role of industrial pollution, environmental regulation, urban planning, consumption habits, and long-term institutional responsibilities, is also taken into account. This is important because ecolinguistic discourse analysis interrogates not just what the text makes visible, but what can be erased and marginalised in the ecological narrative.

4.2.4. Person deixis and collective identity

The study initially identified “we”, “our”, and “us” as inclusive pronouns. This category has been refined in the revised analysis. The use of these pronouns is not an ecologically inclusive form, but rather a human social deixis. Their inclusiveness is determined by the discourse community that is being built. For instance, “our future generations” refers to current and future human citizens within a national context, but not necessarily to animals, forests, rivers, soil, or other non-human entities in the collective “our”. This separation is relevant in an ecolinguistic study, as ecological inclusiveness is not social inclusiveness of humans. The importance of anthropocentric versus ecocentric representations in environmental discourse is also evident in recent Pakistani ecolinguistic studies.

4.2.5. Intergenerational discourse

The terms “future generations”, “our children”, and “the future of Pakistan” are examined as examples of intergenerational framing. The analysis looks at the allocation of responsibility between the present and the future in human populations and at the possibility of imagining the future beyond human welfare, that is, imagining it in terms of the welfare of non-human populations and ecosystems. This distinction has to be made since a discourse can be environmentally progressive and yet still be anthropocentric.

4.2.6. Emotional and persuasive appeals

The analysis covers expressions which call for hope, pride, responsibility, urgency, unity, fear, or moral obligation. These calls are rarely taken as a good thing in themselves; rather, the study aims at understanding what emotions the discourse seemingly calls forth, and what kinds of political and ecological actions these emotional appeals represent as desirable or necessary. This is especially significant when environmental messages converge with political identity.

4.2.7. Environmental responsibility and collective action

Finally, the distribution of responsibility for taking care of the environment is analysed.

Special consideration is given to whether government institutions, politicians, citizens, communities, corporations, or society as a whole are held accountable. The category is suitable for a critical investigation into the question of whether the rhetoric of “collective responsibility” fosters real participatory environmentalism, or deflects accountability from institutional decision-makers to individual citizens.

The analysis was therefore interpretive rather than frequency-based: the presence of a linguistic feature was not treated as evidence of a particular ecological effect in itself. Instead, each feature was examined in its textual context to determine what ecological relationship, social identity, responsibility, or political meaning it constructed.

5. Results and findings

The results presented below emerge from the analytical procedure described in the Methodology section. The 21 textual items were examined through the seven analytical categories outlined above. The results show that environmental sustainability was a central theme of the campaign discourse, which predominantly used positive and collective framing to represent environmental responsibility and public participation as desirable and necessary.

5.1. *Positive lexical choices and optimistic environmental framing*

The extensive use of positive lexical options throughout the collected data that create environmental protection as something hopeful, achievable, and socially beneficial is one of the most dominant linguistic features observed. The terms used are repeated on numerous X posts, government statements, slogans, and news reports, such as “green”, “future”, “clean”, “protection”, “participation”, and “sustainability”. These lexical choices can be examined through a PDA perspective because they construct environmental action in terms of hope, cooperation, and desirable social change rather than primarily through fear or negativity.

For instance, the official slogan “Clean and Green Pakistan” is a combination of two very positive adjectives that form an idealised ecological image of the country. The word “green” serves as a symbolic emblem that stands for restoration, ecology, and national wealth. Likewise, the term “Green Pakistan”, which has been heavily used in government speeches, creates the idea of a national identity and a patriotic duty to protect the environment. The phrase “For a Clean and Green Pakistan” further reinforces this positive ecological framing by associating environmental actions with national improvement efforts.

This positive linguistic orientation is also reflected in the X posts. In a post, the Prime Minister’s Office states: “Join hands for a cleaner, greener future.” A cleaner, greener future makes green sustainability appear attainable and beneficial to society. “Cleaner” is a comparative adjective that implies improvement and progress, and “greener” is a metaphor

for environmental health and the nation's renewal. Rather than focusing on environmental devastation and disaster, the conversation puts a positive spin on collective action.



Figure 1. X post by Prime Minister's Office

Similarly, a post by PTV News describes plantation activities as a way “to guarantee a green & bright future for our future generations”. The word “bright” has a meaning beyond its environmental implication, and connotes a feeling of hope, good fortune, and social advancement. These lexical selections position tree plantation as both an environmental need and a national goal that is characteristically linked to development and social good.



Figure 2. X post by PTV News

The report by *Pakistan Today* (2019) is also positive and future-oriented in its environmental language, which includes an image of forests and wildlife parks as resources to be restored for “our future generations” and as solutions to climate change and pollution. The reference to the participation of 2,500 school children in planting 10,000 saplings also represents plantation as a collective and intergenerational environmental practice (*Pakistan Today*, 2019). Further, *The News International* (2018) constructs plantation through positive environmental assessment, depicting trees as important in controlling temperature and climate change and global warming as a serious problem to address. It also shows a sense of environmental responsibility towards citizens, with a call to “play their part” in “environment protection” interpreted as a civic duty of everyone to save the environment (*The News International*, 2018).

On the surface, all the above expressions seem to build environmental protection into a desirable and attainable form. This interpretation is, however, complicated by a closer contextual analysis, which reveals that both ecological and political aspects of their positivity are at play.

“Clean” and “green” do not have a fixed environmental definition, so the expression “clean and green” serves as a special case. “Clean” can be about less polluted air, hygiene, or the idealised nation; “green” can be about green vegetation, ecological sustainability, national renewal, or political achievement. It would be simplistic to define “greener” just as a metaphor for national renewal or for environmental health. It is subject to the broader context in which it is used. The campaign “Green Pakistan” is a condensed national-environmental story in which the image of Pakistan is connected to ecological improvement.

The phrase “cleaner, greener future” similarly constructs the future through comparative evaluation. The comparative forms suggest a transition from an undesirable state in the present towards a desirable state in the future, but they are not sufficient on their own to show that there will be such improvement. The linguistic construction thus creates an imagined trajectory of improvement, not evidence of environmental changes. This distinction matters because discourse analysis can show how improvement is or is not represented, but not whether it has actually happened.

This also applies to expressions like “bright future” and “better future”. The future that is being presented in these expressions is primarily a social, human future, and is an emotionally attractive one. The discourse does not reliably identify what a future like this would look like for forests as ecosystems, for biodiversity, wildlife, soils, rivers, or other forms of non-human life. From an ecolinguistic perspective, therefore, the positivity of the language needs to be distinguished from ecological inclusivity.

5.2. Construction of collective responsibility through inclusive pronouns

A second important pattern is the use of collective pronouns such as “we”, “our”, and “us” in the campaign speech. These pronouns are useful ecolinguistic devices that frame

environmental protection as a collective endeavour in which everyone shares a role, not just the individual or the government.

In an X post, Imran Khan states: “We are launching our #Plant4Pakistan programme.” The use of “we” and “our” constructs a sense of collective ownership and represents government and citizens as participants in a shared environmental project.



Figure 3. X post by Imran Khan

Similarly, another X post states: “I want everyone to join this #GreenPakistan drive so we can counter the twin threats of climate change and pollution confronting our future generations.” By using the pronoun “we”, environmental protection is framed as a struggle against common threats.



Figure 4. X post by Imran Khan

This inclusive discourse is repeatedly reinforced in governmental communication. A government statement from the Balloki Plantation Drive speech (2019) states that “we will undertake massive plantation across Pakistan”. In this way, the statement shifts attention away from explicitly hierarchical political relations and constructs environmental action as

a collaborative national mission. The words “our next generation will suffer” further extend into future generations and emotionally link citizens with future ecological consequences.

Another X post from the Prime Minister’s Office is another good example: “Saving the planet is our collective responsibility.” The term “collective” is used as an adjective to explicitly highlight unity and shared ecological responsibility. Importantly, the post also features photos of differently-abled people planting trees, symbolising inclusiveness and widespread social involvement. In this discourse, the protection of the environment is portrayed not as a project of the elite government, but rather as a project open to everyone in society.



Figure 5. X post by Prime Minister’s Office

The News International (2018) also involves citizens in the process of protecting the environment by urging them to “play their part”, thereby shifting attention from the government to a shared civic responsibility. These types of statements illustrate the campaign rhetoric and its repeated emphasis on the social unity and civic cooperation required for environmental sustainability. From an ecolinguistic perspective, these collective pronouns construct ecological narratives that represent relationships between people, communities, and the natural world. The consistent use of collective language helps readers to see environmental action as an ethical responsibility for everyone rather than a personal exercise.

The frequent reference to “we”, “our”, and “us” is an important element of the campaign discourse. The phraseology “our future generations”, “our collective responsibility”, or “we will undertake massive plantation” creates the impression of an environmental action that is shared by all humans. But simply calling these pronouns “inclusive” fails to account for the ecological exclusions that are created by the phrases

they construct.

The use of the pronoun “our” in the campaign refers, in general, to a community of human players, especially Pakistani citizens, political bodies, and future generations. Therefore, the discourse establishes a community of humans as a nation, but not necessarily an ecological community. The non-human world is usually described as a value to be protected or as a resource for the future of humanity rather than a part of the “we”. This distinction is particularly visible in the expression “for our future generations”. The possessive pronoun creates a human intergenerational relation, where present citizens are accountable for the future citizens of Pakistan. This is an important aspect of environmental citizenship, but it is anthropocentric insofar as it does not explicitly carry the same sense of concern for non-human life.

The finding complicates a straightforward interpretation of the campaign as ecologically progressive. From an ecolinguistic perspective, the discourse is simultaneously a vehicle for environmental action and for reproducing anthropocentric assumptions. Further studies of climate communication in Pakistan have found similar issues of differentiating human-centred and ecocentric representations in climate communication.

5.3. Intergenerational responsibility and future-oriented ecological narratives

The focus on future generations and intergenerational ecological responsibility is a discourse feature that is very prominent in the dataset. Tree plantation is repeatedly presented as an investment in the future, thus positioning environmental action as being morally necessary for the protection of future generations.

One post by Imran Khan says clearly that forests and wildlife parks are being built “for our future generations to fight climate change and pollution”.



Figure 6. X post by Imran Khan

Similarly, another X post emphasises “the sake of our present & future generations”.



Figure 7. X post by PTI Balochistan

Another post states that “trees planted in our time will benefit future generations of Pakistan”. These statements construct environmental sustainability as an extended ethical obligation, one that is not just political or economic in nature.



Figure 8. X post by Prime Minister's Office

The campaign slogans also reflect this future-oriented ecological framing. The phrase “Save Future Generations” directly links plantation activities to the protection and survival of future generations. Environmental degradation is thus framed not merely as a scientific challenge but as a social and moral concern by connecting environmental protection to the well-being of children and future communities.

The Dawn News (2018) article similarly reports Imran Khan’s statement that climate change and pollution are “confronting our future generations”. The emotional effect of the phrase “future generations” is created by images of moral responsibility toward children and national continuity. Moreover, *Pakistan Today* (2019) report makes a clear link between land reclamation for forests and wildlife parks and “our future generations”, thereby embedding environmental protection in an intergenerational dimension, and linking plantation with climate change and pollution considerations (*Pakistan Today*, 2019). This discourse strategy is used to enhance emotional involvement and ecological persuasion. In all of these texts, the future is positive but contingent; sustainability only comes from today’s environmental action. This corresponds quite well with the principles of ecologic thinking and ecologic ethics.

5.4. Metaphorical representations and ecological symbolism

The analysis also identifies a significant number of metaphors and symbolic ecological representations within the campaign speeches. Metaphors are important in ecolinguistic analysis because they shape how people perceive and interpret environmental realities. The concept of “Green Pakistan” is one of the major symbolic constructs in the campaign. The term “green” refers not only to vegetation, but also to ecological purity, national prosperity, renewal, and sustainable development. Through this metaphor, plantation activities are connected to a broader national vision of environmental transformation.

A post by Zartaj Gul Wazir provides a highly poetic ecological metaphor: “Between every two trees there is a doorway to the new world.” Here, trees are metaphorically represented as gateways to transformation, hope, and renewal. “New world” symbolically imagines the plantation as a means to achieve environmental and social growth. Metaphoric discourse frames environmental action through emotionally resonant and imaginative ecological narratives.

Likewise, climate change phrases such as “fight climate change,” “counter the twin threats,” and “save the future” frame environmental action as a moral battle against ecological degradation. These conflict metaphors portray climate change as an adversary that requires collective action and national participation.

The expression “clean and green” can acquire metaphorical and symbolic meanings in this context, linking environmental cleanliness with ideas of civic responsibility, national renewal, and desirable social order. The metaphorical language helps to make ecological activism look patriotic and socially good.



Figure 9. X post by Zartaj Gul Wazir

5.5. Nationalism and environmental patriotism

A significant finding is the close connection between environmental talk and nationalism in the campaign. Plantation work is always portrayed as a patriotic gesture and linked to the concept of national identity, national survival, and Pakistan's image in the international environment.

The hashtag #GreenPakistan repeatedly links ecological sustainability with national pride. Tree plantation is framed not merely as an act of environmental conservation but also as a patriotic effort towards the improvement of the nation. Slogans like “make Pakistan greener” and “dream of green and pollution-free Pakistan” reinforce this connection by associating environmental sustainability with broader national aspirations.

A post also relates plantation to “human development” and regional integration in the former FATA (Federally Administered Tribal Areas), bringing ecological projects into the fold of national unification and modernisation. In the same way, the rhetoric of the government often depicts Pakistan as being extremely vulnerable to climate change, and climate action as a necessity for saving the country.

The analysis shows that environmental patriotism constitutes an important persuasive dimension of the campaign discourse. The campaign encourages public participation by appealing to emotional attachments and national identity, thereby framing ecological protection as an expression of patriotism.



Figure 10. X post by Imran Khan

5.6. Social media as a platform for ecological participation

The findings further reveal that social media functioned as an important site for the circulation and framing of environmental messages and ecological participation. Repeated hashtags such as #Plant4Pakistan, #GreenPakistan, and #ClimateActionNow framed plantation as a nationally visible form of collective environmental participation.

Hashtags were both organisational and symbolic ecolinguistic constructs to build ecological identities online. They established virtual communities focused on sustainability and environmental activism. The tweet “join hands” was also repeated in a few other X posts, promoting a spirit of digital unity.

The X posts were short and emotionally charged, highlighting the importance of the persuasive and emotive nature of environmental language in social media. The discourse does not contain any scientific jargon and is simple, hopeful, and action-oriented, which can be understood by a wider section of readers. This echoes other research (Nasroetion & Samhati, 2024) that has indicated that positive environmental communication on digital platforms is more likely to encourage public involvement than technical or fear-based communication.

5.7. Anthropocentric construction of the environmental future

A further finding is the predominantly anthropocentric construction of the environmental future. References to “future generations”, “human development”, “national prosperity”,

and the “future of Pakistan” position environmental protection primarily in relation to human welfare. Trees are represented as important in the campaign not only because they help mitigate the effects of climate change, pollution, and future environmental insecurity, but also because they are connected to human development and national wellbeing. This framing is not necessarily environmentally negative. Preserving forests, enhancing forest cover and minimising pollution can lead to positive ecological outcomes. However, from an ecolinguistic perspective, an environmentally beneficial action may still be represented through a predominantly human-centred narrative. The difference is crucial, since the question “what does discourse achieve in terms of ecological flourishing” is being asked here, not the question “what does discourse promote in terms of a specific environmental activity” (Stibbe, 2021). For example, the statement that “trees planted in our time will benefit future generations of Pakistan” constructs trees primarily through their anticipated benefits to humans. The recurring theme of a green and bright future also fails to clearly express the interests of biodiversity, wildlife, ecosystems, or non-human life. The campaign thus creates a human-centred ecological story that “nature is good”, but it is often told in terms of its contribution to human futures. A less anthropocentric environmental narrative would be explicit about human communities, biodiversity, habitat, forests, soil, water, wildlife, and other living systems.

5.8. Environmental patriotism as persuasion and political legitimization

The connection between environmental protection and national identity is one of the most prominent features of the campaign. Expressions such as “Green Pakistan”, “Plant for Pakistan”, and references to protecting the “future of Pakistan” transform environmental action into a national project. This strategy may be constructive, as national identification and patriotism can encourage individuals to view environmental protection as a shared responsibility. However, research has shown that the effects of nationalist framing on support for climate action depend on individuals’ political identities and prior attitudes (Bogado, 2024).

Environmental patriotism can also serve a political agenda by encouraging citizens to participate in environmental activities as an expression of patriotism and by linking such participation to their loyalty to a country or a political vision. Studies on national branding in recent years have revealed how environmental issues can be integrated as part of the national brand, of political identity, and of claims to national leadership. This is particularly important in the present dataset because several environmental messages explicitly connect plantation with the leadership and vision of Imran Khan and the PTI government. The constant presentation of environmental activities as “Prime Minister Imran Khan’s Vision” brings the political leadership into the ecological discourse. Environmental action is thus framed as an environmental and political action at the same time.

The discourse of “collective responsibility” should therefore also be read critically. The language of civic engagement during plantation activities can be interpreted in two ways: it

frames environmental participation as a shared responsibility, but it may also shift greater responsibility toward individual citizens. The citizen is depicted as an actor who is expected to plant a tree, participate in a campaign, and take care of the environment, while the role of political decision-makers for industrial regulation, urban planning, environmental legislation, land governance, pollution control, and long-term climate policy is less emphasised. Collective responsibility can then be freighted with the meaning of equal and identical responsibilities of citizens, governments, corporations and political institutions, which can be misleading.

The analysis does not claim that environmental patriotism is always manipulative. Instead, it shows how environmental patriotism can both drive sincere collective ecological engagement and validate political leaders by linking their leadership to ecological stewardship. This ambivalence should remain a mainstay in the interpretation of the campaign.

5.9. Positive environmental representation and the question of greenwashing

The predominantly positive environmental rhetoric of the “Plant for Pakistan” campaign raises the questions of how environmental communication may construct a favourable ecological image, and whether such framing can obscure other dimensions of environmental responsibility. In general terms, “greenwashing” describes any form of communication or practice that leads one to believe that the organisation is acting in an environmentally responsible manner when it is not. The literature on greenwashing places particular focus on the mismatch between environmental claims and the evidence needed to support them (Williams, 2024).

The present study does not consider the “Plant for Pakistan” campaign as greenwashing as the data set alone cannot determine deceptive intention and actual discrepancy between the government’s environmental claims and performance. A conclusion would need additional information on plantation survival, forest cover changes, biodiversity results, land use, environmental regulation, and policy implementation. Nevertheless, the concept of greenwashing provides a useful critical lens for interpreting the campaign’s overwhelmingly positive environmental representation. The extensive emphasis on “Green Pakistan”, future generations, collective responsibility, and plantation may create a highly positive environmental image while leaving other environmental problems comparatively invisible. In this sense, the relevant analytical question is not simply whether the campaign may be regarded as greenwashing, but whether its positive ecological representation selectively foregrounded plantation while backgrounding structural environmental responsibilities.

By analysing the data, it is thus possible to discern selective environmental framing, with substantial attention paid to plantation, and comparatively little to structural issues like industrial pollution, environmental enforcement, urban planning, waste management, land-use governance, and institutional accountability. However, the dataset is insufficient

to classify the campaign as greenwashing because such a classification would require independent evidence concerning the accuracy of environmental claims, governmental environmental performance, implementation outcomes, and possible discrepancies between representation and practice. The appropriate conclusion is therefore that selective environmental framing is observable in the discourse, whereas the extent to which the campaign may be considered a form of greenwashing cannot be definitively established from the present dataset.

6. Discussion

The findings illustrate how the “Plant for Pakistan” campaign constructs environmental action, combining positive evaluation, national identity, collective human responsibility, future-oriented discourse, and ecological symbolism. The study also indicates that these strategies should not be understood as necessarily positive. The campaign’s environmental discourse simultaneously creates opportunities for ecological participation and narrows the environmental imagination through anthropocentric, patriotic, and politically legitimising frames.

The first major finding concerns the predominance of positive environmental evaluation. Terms such as “clean”, “green”, “bright future”, “better future”, and “save future generations” frame environmental action in terms of desirable outcomes. This suggests that the campaign relied heavily on solution-oriented discourse rather than presenting environmental degradation primarily through the fear of catastrophe. However, the analysis highlights that positive linguistic framing does not necessarily translate into positive environmental outcomes. Language that conveys optimism and progress may still contribute to a limited or politically selective environmental narrative.

The campaign’s use of “Green Pakistan” illustrates this tension particularly clearly. The expression is an ecological image that is connected to national identity, and thus forms a recognisable environmental national narrative. The word “green” is not just a simple way of talking about plants; it is linked with a preferred future for the nation in the campaign. This result is in line with larger studies that have shown that environmental issues are increasingly embedded in national identity and political discourses.

At the same time, the association between environmental protection and national pride should be interpreted critically. Environmental patriotism can encourage citizens to support pro-environmental action, and empirical research has found positive relationships between constructive patriotism and pro-environmental attitudes. However, nationalist environmental rhetoric can also create a system of values in which environmental involvement becomes a sign of civic allegiance or political affiliation. Studies in recent years (Aronczyk, 2024; Koch, 2025; Laurie & Thompson, 2024; Nakai, 2025) show that pro-environmental nationalism can trigger political identities and can evoke different reactions from audiences depending on their ideological attitudes. The “Plant for Pakistan” campaign thus illustrates the dual function that environmental patriotism can perform in

political environmental discourse: it can frame participation as a shared ecological goal, while also connecting environmental action with the political identity of the government.

The repeated construction of environmental protection as a “collective responsibility” raises a related question of accountability. The campaign discourse invites citizens to participate in environmental action, but the responsibility is not shared equally among the actors. While citizens have the potential to help plant trees, engage in awareness campaigns, and change some behaviours, governments and other influential institutions have significantly more power to control pollution, manage land use, enforce environmental law, design cities, and develop long-term climate policy. This framing may therefore obscure differences in environmental power and responsibility among citizens, governments, and other institutional actors.

This finding is particularly important because the campaign data contains strong references to citizen participation, but comparatively less discussion of structural environmental governance. Recent studies on climate communication in Pakistan have also identified climate communication that can emphasise specific policy or identity frames and neglect prevailing structural or ecological dimensions. The language of collective responsibility may therefore have a participatory as well as a depoliticising effect: it invites citizens to engage in environmental action, while potentially shifting attention away from the political and institutional decisions that shape environmental conditions.

The campaign’s representation of ecological inclusivity is further complicated by the analysis of person deixis. Although “we”, “our”, and “us” create strong solidarity among human participants, these pronouns do not include non-human entities. The discourse is mostly about a human collectivity of current and future citizens. Forests, wildlife, rivers, soils, and other living systems are objects to be protected or resources to enhance human wellbeing. The result shows that the campaign’s environmental discourse is significantly anthropocentric, even though the vocabulary used is still well-intentioned. Such a distinction is central to ecolinguistics because ecological discourse needs to be evaluated according to the relationships it constructs between humans and the wider living world rather than merely according to the preponderance of environmental vocabulary (Stibbe, 2021).

One example of this anthropocentric focus is the intergenerational story. The term “future generations” can carry significant weight as it implies that the obligation to care for the environment goes beyond the current generation. But the envisioned future is mostly about the future of human communities in Pakistan. The discourse rarely specifies the future of biodiversity, wildlife, ecosystems, or non-human life. Accordingly, the campaign constructs a human-to-human relationship that is ethically positive across generations, but it gives less emphasis to the human-to-nature relationship. This does not negate the ecological value of tree plantation, but it demonstrates that an environmentally oriented policy can be represented through an anthropocentric story.

The metaphorical language also has multiple layers in the campaign. “Fight climate change” and “counter the twin threats” begin the process of constructing environmental

problems using conflict metaphors, and trees are presented as a “doorway to the new world”, as instruments of transformation and hope. These metaphors help to describe and make emotionally accessible complex environmental processes, but they can also simplify ecological complexity. Climate change is framed as an adversary to be fought, while tree planting is presented as a visible and relatively concrete form of environmental action. This metaphorical structure therefore makes environmental engagement more accessible while potentially narrowing attention toward tree planting as a particular form of ecological action.

The findings also raise the issue of greenwashing, although the present study does not claim that the campaign constitutes greenwashing. The data show a strong emphasis on positive environmental representations, but they are insufficient to establish deceptive intent or a discrepancy between the campaign’s environmental claims and its actual environmental performance. Greenwashing research stresses that such a claim requires evidence that environmental representations are misleading or insufficiently substantiated. From the available data, it is possible to conclude that the plantation was given a significant discursive presence, whereas some structural environmental problems continued to be relatively secondary. However, while selective environmental framing is observable, the dataset is insufficient to classify it as greenwashing.

The relationship between environmental discourse and political legitimacy is therefore central to understanding the campaign. Many of the environmental messages clearly link ecological action with the leadership and vision of the government, thus giving environmental communication a political dimension. The campaign does not merely tell citizens that trees are environmentally useful; it presents tree planting as evidence of governmental action, national progress, and responsible leadership. This is not to suggest that the environmental message is insincere, but rather that environmental language may serve both ecological and political purposes.

The newspaper material is particularly important in this respect because newspapers do not merely provide neutral channels for campaign information. By reproducing statements about tree planting, climate vulnerability, future generations, and governmental initiatives, news reports participate in the circulation and normalisation of the campaign’s environmental narrative. The media thus acts as an intermediary through which political environmental discourse may gain legitimacy.

The findings also suggest that the campaign’s digital discourse was structured to frame and invite ecological participation. When the political and environmental meanings were reduced to short linguistic forms, hashtags like #Plant4Pakistan and #GreenPakistan became a way to spread the message. Complex political and environmental meanings were reduced to short, repeatable forms of language. One of the data points in the dataset is “join hands”, which frames participation as collective and accessible. But the appearance of mobilising language is not evidence of user involvement or environmental behavioural change. Because this study analyses textual discourse rather than audience reception, it can identify discursive invitations to participation, but it cannot empirically establish the extent

to which those invitations were accepted.

This distinction is important for interpreting the results more accurately. The initial article about the campaign referred to it as being a “success” in terms of awareness raising and environmental involvement. This causal claim was not included in the analysis because there was no survey of the audience, engagement analysis, behaviour data, plantation-survival data, or independent evaluation of environmental outcomes. However, the study shows that participation was discursively constructed as a desirable and environmentally responsible action. Sustained behavioural or ecological change will need to be empirically studied separately.

With both results combined, it is clear that there is a basic dichotomy in the “Plant for Pakistan” narrative. The campaign constructs a positive environmental story, represents civic participation as desirable, makes ecological concerns publicly visible, and frames environmental protection as a shared responsibility. On the other hand, the same discourse connects environmental action to political leadership, constructs responsibility primarily through human citizens, emphasises tree plantation over broader ecological governance, and imagines environmental futures largely through human national interests.

This ambivalence is particularly significant from an ecolinguistic perspective. Rather than characterising the campaign as simply “positive” or “negative”, it can be understood as a hybrid ecological-political discourse in which beneficial environmental narratives coexist with anthropocentric assumptions and political persuasion. Such an interpretation highlights the need for a critical ecological assessment of positive discourse itself.

7. Conclusion

This study examined the environmental discourse of the “Plant for Pakistan” campaign through ecolinguistics and PDA. The campaign employed positive evaluation, ecological metaphor, future-oriented narratives, collective pronouns, emotional appeals, and national symbolism to present plantation as a shared environmental responsibility.

However, the findings need to be interpreted as a kind of discourse, not cause and effect. The data illustrates representation of environmental action, but it is not possible to draw conclusions on changes in public action, environmental awareness, or ecological results. The campaign also connected environmental protection to national identity and political leadership, demonstrating the potential for environmental patriotism to simultaneously motivate the public to participate and to function as a politically persuasive tool.

In addition, the analysis revealed a strong human-centred orientation in the campaign discourse. References to “we”, “our”, and “future generations” primarily represented human communities, while non-human life and ecosystems received comparatively less explicit representation. The campaign also connected environmental protection to national identity and political leadership, demonstrating how environmental patriotism can frame public participation while simultaneously functioning as a politically persuasive strategy.

The campaign also highlighted tree plantation and positive environmental images while giving comparatively less attention to structural environmental problems, including pollution, regulation, urban planning, and institutional responsibility. This pattern indicates selective environmental framing and may potentially represent a form of greenwashing, although the available data are insufficient to draw a definitive conclusion. In sum, the “Plant for Pakistan” campaign highlights the complicated dynamics of environmental communication, national identity, politics, and ecological concerns. It employed positive environmental discourse that represented environmental involvement as desirable while simultaneously revealing anthropocentric and politically-oriented dimensions. Future work should investigate the larger-scale effects of such campaigns, including audience responses, behavioural change, and measurable ecological outcomes.

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