



International Conference on
**ECOLINGUISTICS
AND ECOLOGICAL
NARRATIVES**

**9th-10th March
2022**

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Venue

Online Conference

Organized by

Department of English Linguistics and
Literature, Islamabad



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Acknowledgments

The purpose of this conference is to provide a platform to scholars to share their ideas on how we can save our natural environment and promote ecosolidarity. This is going to be a paperless conference. The abstract book, conference program, and certificates will be distributed via email only.

I am indebted to Mr. Hassan Muhammad Khan, Chancellor and Dr. Anis Ahmad, Vice-Chancellor of Riphah International University, Dr. Atiquzzafar Khan, Dean Faculty of Social Sciences, for their permission and generous support to organize the conference at the Department of English Linguistics and Literature, Islamabad. This conference was not possible without the incessant assistance of Mr. Hamed Hussain Shah, Lecturer, Department of English. I would like to thank my faculty member, Ms. Tehreem Wali, for coordinating with various departments at Riphah during the organization of the conference. I really appreciate the assistance of my two brilliant students, Ms. Subaina Malik and MS. Rikza Khattak. I am also grateful to the conference moderators and chairs for their expert assistance in making each presentation interactive for the registered participants.

I had the tremendous support of the abstract review committee to shortlist the relevant and applicable presentations. The abstracts were received from scholars of diverse fields and regions who were interested in saving the natural environment through their wonderful ideas. I am thankful to all the national and international scholars for their interest in the conference. However, I would like to mention five names: Dr. George M Jacobs, Dr. Hildo Honório do Couto, Dr. Arran Stibbe, Dr. Peter Makwanya, and Dr. Meng Huat Chau, who made the real difference in this conference. I would like to thank the technical team and marketing department for their contribution.

I am extremely grateful to my colleagues: Ms. Nayab Waqas Khan, Ms. Syeda Zahida Rizvi, Ms. Sadaf Iftikhar, Ms. Zainab Asghar, and Mr. Meesum Alam, for their initial support to set the base for this event while I was serving my previous employer. Let me also appreciate the support of all those who I could not name but they know who they are.

I would like to propose our 2nd International Conference on Ecolinguistics and Ecological Narratives at the Department of English Linguistics and Literature, Riphah International University, Islamabad on March 9th and 10th, 2023.

Dr. Muhammad Shaban Rafi
Conference Focal Person

Patron-in-Chief

Message



Mr. Hassan Muhammad Khan
Chancellor
Riphah International University

First of all, I warmly welcome you all to the 1st international conference on Ecolinguistics organized by the Department of English Linguistic and literature. It is such a pleasure to be a part of this gathering today. I appreciate the department for understanding the need to address such a timely issue through this conference. Riphah is always enthusiastic/ready to take up challenges to cope with modern-day issues.

We live in a world where we hear about the depleting ozone layer, melting ice caps, rising sea level, and so much more on a daily basis. Our predicament is not these issues, rather in my opinion, the predicament is our inability to address these issues. I feel pleasure to be here because we all are trying to reach some concrete solutions through language and literacy. Ecolinguistics explores the role of language in the life-sustaining interactions of humans, other species,

and the physical environment. A language becomes the first step for addressing the critical ecological issues. It can help us promote biodiversity, eco-solidarity and environmental justice.

This conference will prove to be the first substantial step towards initiating discussions around ecology. I hope that if the other concerned institutes continue to invite scholarly debates on ecological issues in Pakistan, we can bring about positive changes.

I would like to leave you all with Greta Thunberg's statement, 'I want you to act as if the house is on fire because it is.'

Let me congratulate the department for organizing this conference and inviting discussions on this very crucial issue.

Patron

Message



Prof. Dr. Anis Ahmad
Vice-Chancellor
Riphah International University

I am glad to learn that the Department of English Linguistics and Literature is organizing the International Conference on “Ecolinguistics and Ecological Narratives”. This conference is significant because its outcomes are expected to bring a positive impact on the intellectual level to understand and handle the environmental issues at least in Pakistan.

One major recurring theme in the Qur’an is the creation of universe and our planet earth. Not only the believers but all human beings are invited by the Qur’an to ponder on the ecosystem and the ecological balance Allahswt has created in environment. “Surely in the creation of the heavens and the earth and in the alternation of the night and day there are signs for people of understanding” Al-‘Imran 3:190. Unfortunately, the so-called age of modernity and technology has exceeded all possible limits of raping nature and polluting environment with poisonous chemical wastes and destruction of rainforests. According to available data it takes 75,000 trees to print the Sunday edition of the New York Times only. One can imagine how many green forests are eliminated not only every week, but throughout the years by only one symbol of modernity. The plight does not end with the printing of the New York Times, Los Angeles Times and the Chicago Tribune, to name only three major US newspapers.

According to the US sources, Americans buy 62 million newspapers and throw away around 44 million every day. That is the equivalent of dumping of 500,000 trees a day (source: AnisAhmad, Global Ethics, Environmentally Applied: An Islamic View(2009), King-Tak IP ed. “Environmental Ethics Intercolonial Perspective”, New York: Rodopi, p.95)

Islam wants to benefit from nature but does not allow to destruct it. It wants conservation of resources and Energy, living with austerity, and avoiding extravagance. The Qur’an strongly condemns israf and waste of resources. The Prophet s.w.a.s. instructs that even when making ablution on a river bank, a believer should not wash his face and hands more than three times. It is time that youth become aware of valuable instructions on preserving ecological balance in the Qur’an and Sunnah. I hope this conference will address Islamic contribution to ecological issues, and role of youth in keeping the environment clean and tayib.

I congratulate the Department of English Linguistics and Literature and all the organizing members for putting up such a great initiative to hold a dialogue on how language can be a part of addressing ecological disasters.

Focal Person

Message



Dr. Muhammad Shaban Rafi

HoD, Department of English
Linguistics and Literature
Riphah International University

Pakistan is one of the countries highly vulnerable to climate change. The World Air Quality Report 2021 has ranked Pakistan among the most polluted countries in the world. In recent years, Pakistan has faced floods, droughts, and heat waves that have killed thousands of people, destroyed livestock and infrastructure. There is speculation of Pakistan's future environmental catastrophes if the global warming scale remains the same. Several measures can be taken to control global warming; among them is helping people become environmentally knowledgeable and responsive. This goal might be achieved by creating an "ecolinguistic" approach that utilizes people's first language to better understand environmental situations.

Pakistan is a country where over 74 languages are spoken across its regions. These languages have unique structures and cultural approaches that serve to promote and maintain their local environment. However, the environmentally related texts currently used to appeal to people to protect the natural environment are primarily in English and Urdu, which may result in large portions of the Pakistani population who may miss or misunderstand the messages conveyed. For example, certain English words e.g., the greenhouse effects and greenhouse gases used to communicate about global warming are usually perceived by the Pakistani multilingual speakers as ways to promote green environment. The Urdu language translates the metaphor: greenhouse effect as *sabz makani asser* that is connotated with 'migration' and 'house

with green effect'. It is surprising to note that linguistic structures used to report global warming supposedly signify the climate crisis as a future problem and mask human agency. Even nature and objects are explicitly declared responsible for disturbing the ecosystem, e.g., the Indus River Dolphin is affected by pollution in the rivers. There are abstractions realized linguistically that minus the individuals responsible for destroying the environment.

Language and communication are magical abilities that we all humans have. They are powerful forces that shape our opinions, attitude, and, ultimately, behavior. Sapir, one of the early exponents of ecolinguistics, points out that it is the vocabulary of a language that primarily reflects its speakers' physical and social environment. Thus, the language we speak enables us to express our responses toward climate crises. As has been endorsed by Halliday (1990) that pollution is not only the problem of environmentalists but also for the applied linguistic community to explore how human actions manifested through language have caused unprecedented changes in the ecosystem.

Our first international e-conference on "Ecolinguistics and Ecological Narratives" highlights the importance of local languages that may play an essential role in engaging citizens in greater understandings of the world's environmental crisis and providing an ecolinguistic solution. This conference aims to be a part of critical language awareness that suggests ecolinguistic planning to interrogate and potentially expose usages of languages and linguistic forms which may contribute to ecological well-being.

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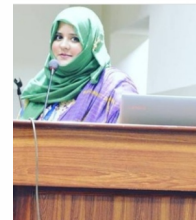
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Ms. Tehreem Wali
Lecturer,
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Islamabad

Keynote Speaker



Dr. Arran Stibbe

University of Gloucestershire, Cheltenham, United Kingdom

Ecolinguistics and Ethical Leadership

This talk explores what ecolinguistics can offer the study of ethical leadership. There are many definitions of leadership but one of the most useful from an ecolinguistic perspective is that it involves individuals who attempt to re-frame and re-define the reality of others. This makes leadership primarily a linguistic performance, and ecolinguistics is concerned with how language encourages ecologically harmful or beneficial behaviour. This talk explores the language of ethical leadership through analysis of inspiring leadership speeches and reveals some of the linguistic processes which play a role in defining reality and promoting ecologically beneficial behaviour.

Keynote Speaker



Dr. Peter Makwanya
Zimbabwe Open University, Zimbabwe

Let Nature Speak, Exploring the Language of the Environment as a Laboratory for Learning

One of the reasons to preserve nature, keep it intact and sufficiently groomed is not only to restore it, manage effects of erosion and avoid the overall environmental collapse. The main goal is to tell a good story for people to live by, including making the environment the cradle of knowledge transfers and, above all, a natural laboratory. An intact and complete bouquet of the environment has one instrumental impetus, that of facilitating lifelong learning in children and conditions in which they can learn and retain more than 75% of what they actively visualise and practice, against the background of what they are told, lectured and read. The environment being everything that surrounds us, is where peace dwells, reciprocating with humans, animals, all creatures great and small, plants, forests and surrounding infrastructure. There has been a strong relationship between humans and the environment since time immemorial but the gesture of good will has fallen by the wayside, children do not know that nature and humans are inseparable due to amount of recklessness and destruction unfolding, contributing to negative impacts of climate change. Therefore, the idea of seeing, doing, exploring and believing is central and key, not just for children, but for the crop of young people seeking productive learning and meaningful transfer of knowledge and natural skills for transformative new-knowledge economy. Research is qualitative based influenced by ecosystemic theories and ecological discourse analysis (EDA) and multimodal discourse analysis become essential as approaches to unravel essential components that bind nature and their interactions to contribute to human knowledge and understanding.

Keynote Speaker



Dr. George M Jacobs

University of Santo Tomas, Manila, Philippines

United Nations' Sustainable Development Goals: How Language Classes can Help

The presentation begins with a section on the United Nations' 17 Sustainable Development Goals. (SDGs). A book by fellow keynote speaker, Professor Alan Maley is introduced. The book presents a wide range of creative language teaching activities for the various SDGs. A poem Maley wrote for the book is recited. The poem argues that in addition to teaching language, English and other language teachers also have an obligation to teach topics related to the SDGs. They should not confine themselves to what traditionally have been considered language basics, such as grammar, pronunciation, and vocabulary. The second and longest section of the presentation discusses three of the many ways that language impacts the SDGs. These are:

- a. Growthism vs Less is More
- b. Native Speakerism vs Use of Native Languages
- c. Use of the Relative Pronoun Who with Nonhuman Animals

Keynote Speaker



Dr. Meng Huat Chau

University of Malaya, Malaysia

Ecolinguistics for Ecojustice: Expanding Possibilities for an Ecologically Inclusive, Respectful and Compassionate World

Whether Haugen's (1972) work or Halliday's (1990) oft-cited speech is considered as marking the beginning of ecolinguistics, a great deal has been accomplished in this relatively new area or paradigm of research. This includes the establishment of professional associations such as the International Ecolinguistics Association and the regional China Ecolinguistics Association and Nigeria Ecolinguistics Association; a research institute (the Center for Ecolinguistics at South China Agricultural University); at least two dedicated journals (Ecolinguística: Revista Brasileira de Ecologia e Linguagem (ECO-REBEL), and Language & Ecology; see also the Journal of World Languages); a free online course (The Stories We Live By); and several excellent books on the topic. This talk, which draws upon insights from a number of projects based on ecojustice considerations, explores possible actions ecolinguists can take that reflect and contribute towards the ethical spirit of the field, and encourages reflexivity, brainstorming, sharing of work and other forms of collaboration. It is suggested that ecolinguistics as a field can and should continue working at the forefront of engaging with language issues and harnessing the power of language as a tool for justice for the billions of humans facing different forms of discrimination in their daily lives, and for other living beings on earth, in our collective effort to promote and sustain an ecologically inclusive, respectful and compassionate world for all.

Keynote Speaker



Dr. Olfa Gandouz Ayeb

The University of Monastir, Tunisia

Ecology, the Southern Belle and the Agrarian South in Tennessee Williams *The Glass Menagerie*

The present paper studies the correlation between women and nature in Tennessee Williams' *Glass Menagerie* (1944) from an ecofeminist perspective. Like the American South which was affected by the presence of the industrial machine, 'the Southern Belle' was affected by the patriarchal mindset. The common thread between Williams and some ecofeminists lies in calling for preserving nature from the dangers of deforestation and the peril of industrialization, and for their call for setting women free from the different social stereotypes. Starting from Françoise D'Eaubonne's argument about 'Green Politics,' the present paper will delve into the intricacies of the female self and it will focus on the affinities between the downtrodden Green space and the marginalization of 'the handicapped' Laura. Like Green politics which consists of creating an egalitarian society, *Glass Menagerie* invites the audience to ponder over a better representation of women with special needs. In the same context of calling for equality, the ecofeminist theoretician, Greta Gaard argues about the necessity of blurring the boundaries between nature and culture and respecting the ecological chain. She is different from other ecofeminist scholars because she gives special attention to animals and she is opposed to the minimization of women, animals and nature. In the play, animal imagery will be explored through the presence of extinct animals (like the unicorn) in Laura's *Glass Menagerie*. The ultimate goal of this paper is to show that belonging to the Southern ecosystem helps in establishing new facets of female identity.

Keynote Speaker



Dr. Fauzia Janjua

International Islamic University, Islamabad, Pakistan

Human Sensations and Natural Environments: An Ecosophical Analysis of *I am Afraid of Muslims*

This paper demonstrates the way the relationship between human and non-human subjects has been conceptualized by Waqas Khwaja in his poem, “I am afraid of Muslims” from an ecological perspective. Drawing on Guttari’s concept of ecosophies, I am particularly interested in exploring the mental, social and environmental ecosophies constructed in the text and their relationship with each other. To do that, I will present transitivity analysis which is based on Halliday’s Systemic Functional Grammar in order to understand the ecosophical registers utilized by the poet to hypothesize the ecolinguistic scholarship. The purpose is also to explore how transitivity analysis may provide the basis for a clearer understanding of the underlying ecosophies. The analysis has revealed that the poet, through a conscious choice of linguistic features of English language, simultaneously constructs the ecosophical registers to postulate that mental and social ecologies influence each other by shaping human sensations and by the responses produced as a result of those sensations to the natural environments. Consequently, the present paper advocates the use of linguistic analysis as a common denominator between the text and its ecological understanding.

Plenary Speaker



Ms. Shahida Riaz

University of Wah, Wah, Pakistan

A Linguistic Assessment of Pedagogical Implications of *Sense of Place* in English Texts of Singular National Curriculum of Punjab, Pakistan

In Pakistan, the Single National Curriculum is the recent initiation in education by the government aiming at maintaining the uniformity of contents taught all over the country. There arises a genuine need of investigating the pedagogical value of different global concerns in the curriculum. In this regard, the present research focusses on an exploration of ecopedagogical value of environmental texts in the English book at primary level. The research is specifically geared towards the linguistic examination of pedagogical implications of sense of place which has been a vital concern in the ecopedagogical research. It centers around the investigation of pedagogical value, encouragement of anthropocentric behavior, place attachment and place meanings in the ecological texts of English book at primary level. The research will be a significant contribution in bridging the research gap existing in the field of sense of place education in Pakistani context.

Keynote Speakers



Dr. Maria Rudneva & Dr. Elena Parakhina
RUDN University, Moscow, Russia

Ecoliteracy in Russia: Rant or Must

The study we intend to present showcases the notion of ecoliteracy in the Russian society nowadays. The objective of this research is, firstly, to investigate whether ecoliteracy as well as general understanding of the concept of sustainable living exist in the modern Russian society only within professional framework of environmental scientists. Secondly, we would like to consider social background factors that impact current status of ecoliteracy among Russians. Thirdly, we would like to discuss possible steps to promote sustainable living and make ecoliteracy a permanent pattern of culture for all community members.

To achieve the abovementioned goals, we conducted a survey, which was offered to two groups of respondents. The first group of about 70 people is represented by budding ecology professionals who currently are enrolled at BSc and MSc programmes of the Institute of Ecology at RUDN University, Moscow. The second group is composed of about 60 non-professional community members whose exposure to environmental issues is limited to accidental social encounters. We repurposed the survey by McGinn (2014), some minor changes were introduced to replace culture-specific values with the notions more familiar to the Russian respondents. The survey was administered online by the survio.com service, the results were analyzed and interpreted.

According to Keraf (2014) the sustainable community dwells on two major factors. Primarily, it is essential that every community member has solid understanding and

consistent implementation of ecoliteracy on the daily basis. Having said that, the government initiative in introducing sustainable policies is of crucial importance. Current position of Russia on the global ecoliteracy map as well as possible approaches to improve the situation we would like to discuss in more details during the conference.

Keynote Speaker



Dr. Ansa Hameed

Prince Sattam Bin Abdulaziz University, KSA

"National Vision for Climate Action": An Ecological Perspective of the Corporate Discourse

Kofi Annan (the former UN secretary) emphasized, “The world is reaching the tipping point beyond which climate change may become irreversible. If this happens, we risk denying present and future generations the right to a healthy and sustainable planet – the whole of humanity stands to lose” (Davis, 2015). In the present world, an important apprehension is to let the only known inhabitable planet earth sustain, not only for us but also for our future generations. For this purpose, from waste production to carbon emission and from growing population to declining resources, all human-related activities needed to be revisited and reviewed. The government of Pakistan has also taken crucial steps towards the establishment of a national climate action plan. This plan claims to review, revise and retain activities needed to promote a healthier world. However, the question is to what extent this corporate discourse of “National Vision for Climate Action” is able to articulate and encompass the real climate issues. For the said purpose, a corpus-based analysis of the official document is carried out. The thematic trends along with their collocations are sorted out using Voyant tools (online Corpus tool). The findings suggest that the official document focuses on issues related to climate, energy, change, water, mitigation, carbon, coal, waste, and emissions. Moreover, the necessary action is described through keywords like green, forest, agriculture, initiatives, targets, policies, actions, management, sustainable, and plans. Overall, the selected corporate discourse articulates the ecological problems and necessary solutions effectively thus can be considered as a beneficial discourse (Stibbe, 2014).

Keynote Speakers



Mr. Graeme Gilmour & Mr. Carol Inugai Dixon
Hiroshima Global Academy, Japan

Ecolinguistics in Hiroshima Global Academy (HiGA)

Educating for current contexts demands changes in traditional pedagogies. International Baccalaureate (IB) programmes insist each student studies at least two languages and encourage inquiry through interdisciplinary perspectives that embrace diverse views. Hiroshima Global Academy (HiGA) is a new purpose-built high school, in Japan, that envisions educating leaders of sustainable peace. The middle year students follow the IB Middle Years Programme (MYP) synergized with the Japanese National Curriculum (JNC) and a Social Emotional Ethical (SEE) Learning programme. Creating changes in values that will support sustainable peace are integral across the curriculum. Curriculum overload becomes a serious concern in schools pursuing high-stake examination success when it is easy to lose sight of original school missions. HiGA consciously seeks to fulfill curriculum requirements to support its mission. Identified as relevant to this goal ecolinguistics has been incorporated into the curriculum map in various places. Most recently, it was part of an MYP interdisciplinary unit (IDU) for grade nine students. The underlying research question was: Can an ecolinguistics approach to studying Japanese literature in the original language and English translation refine student sensibilities to how language encodes values, constructs knowledge and informs actions. Works of Arran Stibbe were adapted by the Japanese and English department for student study of Japanese haiku and the movie *Totoro no tonari* over a 3-day period. Student outcomes included reflections that indicate a general raising of awareness of the power of language in encoding and creating values.

Plenary Speakers



Ms. Iman Aib & Dr. Wasima Shehzad
Air University Islamabad, Pakistan

An Ecolinguistic Analysis of National Environmental Policies of Pakistan

This paper takes an eco critical discourse approach to examine the conceptual frames embedded in the environmental policies of Pakistan. Given the trajectory of environmental degradation of Pakistan, being ranked at the seventh most affected countries, there is a need for ecolinguistic investigation of how environmental policy discourse perpetuates misleading orientation towards ecological behaviour. We followed an eco critical discourse analysis of frames and framing using Stibbe's (2015) and Lakoff's (2010) theories of frames and framing through transitivity analysis using Systemic Functional Linguistics. The data comprised National Environmental Policy of Pakistan (2005), National Sanitation Policy (2006), National Forest Policy (2015) and National Climate Change Policy (2012). The linguistic communication within Pakistan's environmental policies reveals an oppressive anthropocentric reality that under-represents the role of local ecology. The discourse advocates environmental concerns in a paradoxical fashion that discourages positive ecological behaviour. We suggest that the National Environmental Policies of Pakistan, being part of green consciousness discourse, require more positive ecological stories to replace the emphasis it now puts on technological application and consumerist practices which contribute to non-ecological behaviour and unsustainable environment. The findings of this study can help guide future environmental policymakers of Pakistan to write environmental policies that encourage positive ecological behavior towards environment.

Keynote Speaker



Dr. Prisca Simotwo

Moi University, Kenya

Kalenjin Traditional Ecological Knowledge and Ecosophy

Each language community has folklore that transmits knowledge, values, and beliefs about various aspects of the community. The folklores which are transmitted from generation to generation are intended to promote the community's beneficial discourses leading to desired practices. This paper analyses sampled Kalenjin to expose the community's ecosophy in line with the community's ideology on necessity of care for nonhuman beings. We also see the community's discouragement of destructive discourses. Stibbe's theory of Ecosophy was employed to identify the beneficial and destructive discourses. Thereafter, these were discussed, and possible uses of the identified discourses proposed. By so doing, the understanding was that the beneficial discourses will contribute towards encouraging community members to adopt worldviews that potentially lead to practices that protect animals from unnecessary human interference.

Keynote Speaker



Dr. Krithika Gokulnath
Bangalore, India

Traditional Wisdom for Handling Local Environmental Issues that Could Prevent Them from Becoming Global

Global issues can often find solutions from Local wisdom. While it is necessary to consider us as citizens of the world, it is important to understand that sometimes issues that are specific to the geographic location, should be resolved only there and that would take care of something from becoming a global issue. We should probably begin categorizing things that could be globalised and those that need to be locally resolved. For example, vehicular pollution is a global issue since pollution in a country near the equator, can cause Polar ice caps to melt. However, rainfall catchment lakes and their maintenance or encroachment is a local issue. This might only impact the immediate neighborhood and only indirectly affect the globe as an economic issue, not an environmental issue. There are some Indian traditional practices that are geographic location specific and are followed by the community at large, irrespective of the religion they belong to. In the attempt to consider ourselves global citizens, we should not only be willing to consider the world as one land, but also try to understand the ethnic practices and their impact on the environment, locally and at large. In fact, “be a Roman in Rome” should be about respecting the land we are in and take care that anything we bring along from a land we came from would not harm the land we move to. The attempt of this article is to try and understand the environmental considerations that have been associated with some traditional practices that are followed in Tamil Nadu, through examples of what is followed throughout a year, what is followed with respect to community living, family health and individual practices.

Keynote Speaker



Dr. Douglas Ponton

University of Catania, Italy

Are we the Virus? Covid Memes, Nature and Online Humour

During the Covid-19 crisis, the production and dissemination of memes provided a means for online community members to find and share their voices. After the first phase of humorous or ironic memes, and those singling out specific political targets, some memes began to emerge with ecological themes. They highlighted positive aspects of Covid 19, since the drastic fall-off in human industrial activity, mass tourism and other activities were undoubtedly beneficial in environmental terms. The virus was represented as the voice of Nature, a hidden friend, revealing truths that consumer society has suppressed. Lockdowns globally were contextualised as periods of enforced meditation, opportunities to reflect on deeper realities than normal daily routines afford (Ponton 2021). Social media, in fact, has become the pre-eminent tool of civic engagement and political expression, and has played a significant role in visualizing and shaping public discourse relating to covid. Memes have become vital markers for communicating and visualizing public sentiment during a period of enforced social isolation which has confined citizens around the world to their homes. This paper explores the representation of Nature in Covid 19 memes, from a multimodal perspective (Kress and Van Leeuwen 2010) that probes their pragmatic significance (Kecskes 2016), humorous impact and interpersonal dimensions. A paradoxical preliminary finding is that humorous impact appears to be unrelated to the personal ideologies of the viewer, suggesting that the persuasive impact of memes might operate independently of consumers' volition.

Plenary Speakers



Ms. Quratul Ain & Dr. Fasih Ahmed

Women University, Swabi, Pakistan | COMSATS University Islamabad, Pakistan.

An Ecolinguistic Analysis of Linguistic Discourses in Advertisements Frame Stories to Enhance Their Importance to Replace Natural Products

Ecolinguistics is a field of study that discusses the impact of language use in survival, which tries to make a link between human beings, other species and the physical or natural environment. The research aims to do ecolinguistic analysis of commercial discourses. The purpose of the study is to analyze the linguistic features of the advertisements, to reveal the stories, developed by manufacturers, which appears to be ecologically protective and aligned with the values of ecosophy. Further, it aims to identify the role of language in establishing ecological preferences for the consumers. The companies have replaced natural food products with processed food, which promise to give the same quality and nutrients of food as the natural one, through the stories in their discourses. Since the research dismantles the ecological stance of the discourses and evaluates them in the light of ecosophy, it is helpful for the general public to identify the ecologically destructive discourses and how food manufacturers can improvise their discourses. For the said purpose, data has been collected from the official websites of the Nestle', Fauji, Millac, Shezan and Mitchells, which is made limited to beverages and dairy products. The advertisements are analysed under the theoretical framework of Agenda Setting Theory and Framing Theory, using the model of ecolinguistic analysis by Stibbe (2015). It is incurred that the food manufacturing companies develop different stories that are succinctly insinuated, where the readers consider them mundane, but the stories instill certain perceptions in readers' mind and tame the purchase choices of consumers in daily life, through the use of language.

Plenary Speaker



Ms. Salma Aftab

University of Education, Lahore, Pakistan

An Ecolinguistic Analysis of the Primary Level English Textbooks of Pakistan

This study aims at exploring: (a) erasure of human agency in the ecological content taught at primary level in various Pakistani private schools through English textbooks, and (b) students' perception about ecolinguistics. Stibbe's perspective concerning the erasure of human agency in the natural environment and students' responses to the understanding of ecological texts were used to address the objectives mentioned earlier. The content analysis reveals the erasure of human agency through nominalization and passivization. The student participants acknowledged for making an overall understanding of the ecological text. The study concludes that the erasure of human agency in an isolated sentence may create a semantic barrier, but when that sentence and words are read along with the whole text, it makes meaning. The findings in Pakistani context negate the perspective of Stibbe who claims that the erasure of human agency in the ecological text hinders the meaning-making process. The study suggests linking the role of first language and biodiversity to create awareness about the natural environment.

Presenters



Ms. Tayyaba Tajamal & Dr. Fauzia Janjua

International Islamic University, Islamabad, Pakistan

Ecological Discourse Analysis of “The Necklace”: An Eco-linguistic Perspective by Using SFG

Eco-linguistics is an emerging branch in linguistics; the combination of linguistics and ecology. Einar Haugen was the first person who introduced the term ‘ecology’ in linguistics and gave the definition of Language ecology in 1972. This research is done to analyze an ecolinguistic perspective of the short story “The Necklace” written by Guy de Maupassant. According to Alexander &Stibbe (2014, p. 2), discourse involves different linguistic features used by different speakers about the world. Analyzing the linguistic features used in different discourses enable researchers to analyze a discourse by using an ecological perspective. So, analyzing discourses using ecological perspectives becomes ecological discourse analysis (Alexander &Stibbe, 2014). Stibbe (2015) has categorized the discourse as eco-beneficial, eco-destructive and eco-ambivalent discourse. The primary objective of eco-linguistics is to know how language explores the development of relationships, sustaining them, or destroying them among humans, other organisms and environment (Stibbe 2015). The objectives of this study are to analyze the linguistic features elucidating the discourse as eco-destructive and to investigate the ecological orientation of the discourse from the perspective of eco-linguistics.Halliday’s systemic Functional Grammar (19910) is used as a tool to analyze the function of the discourse. The researcher here focused the three metafunctions of SFG; ideational, interpersonal and textual metafunctions to analyze the discourse ecologically. The

findings of the study revealed that the linguistics features elucidate that the discourse “The Necklace” is eco-destructive discourse. The identified processes and the high degree of modality are the true reflections of eco-destructive discourse. The ecological orientation of the discourse also leads to destruction. Naes’s (1985) idea about ecosophy also reflects that Ecological Discourse Analysis of the story (Discourse) oppose his concept of ecosophy “LIVING”. Matilda cannot live a well-being, valued, sustainable, and cared life. In other words, eco-destructive discourse is opposing the ecosophy, sustainability and value living life.

Presenter



Ms. Iqra Malik

National University of Modern Languages, Islamabad, Pakistan

Biodiversity in Ecolinguistics: A Corpus-Based Positive Discourse Analysis of the Series ‘The Age of Extinction’ and ‘Country Diary’ by The Guardian

The Sustainable Development Goals adopted by the United Nations in 2015 serve as a precursor document to call the countries of the world to ensure a better life on earth by 2030. It has a 17 points agenda. Within the discourse of Ecolinguistics, much attention is being paid to SDG 13 that is Climate Change; however, SDG 14 and 15 which includes Life under Water and Life on Earth is a relatively less researched area. In order to fill this gap, this research focuses on biodiversity aiming to conserve non-human life on earth. To meet this goal Stibbe’s Ecolinguistic Framework is utilized in which out of 8 stories one story of salience is focused. This study will bring into limelight certain linguistic features which can be beneficial for conservation of biodiversity. This would be accomplished by highlighting the salience of biodiversity through linguistic techniques like less abstraction created through basic level lexis, and transitivity. Since the work aims to highlight a positive discourse about biodiversity, the data is carefully chosen from the two series celebrating biodiversity: ‘The Age of Extinction’ and the ‘Country Diary’ published in The Guardian. The research focuses on following research question: How does the series promote salience patterns of biodiversity through transitivity and abstraction? To answer this question, the data was run through Ant.Conc version 3.5 to generate the frequency list of biodiversity related lexis. It was found that Country Diary has more concrete lexis than its less abstract counter series. Besides, transitivity was analyzed at clause level in both series through close reading to identify the series more salient in terms of transitivity driven by the phenomenon of activation. The Age of Extinction carries less activated clauses and Country Diary represents more cases of activation. In the light of analysis carried out, Country Diary series promotes biodiversity more emphatically than The Age of Extinction series; therefore, it is a positive discourse.

Keynote Speaker



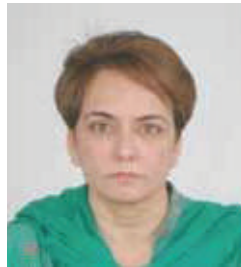
Mr. Rachid Mehdi

University Abderrahman Mira, Bejaia, Algeria

Monotheistic Faiths and Nature: ‘Humans’ Dominion over the Earth’

Though the profound differences between Judaism, Christianity, and Islam, the monotheistic religions commonly presuppose that human being is endowed with sovereign power over the earth and its flora and fauna. The creation accounts found in the Torah, and the Bible, and the Koran present a humankind as a master completely free to control and exploit ‘the fish of the sea, and the birds of the air, and the cattle, and all the wild animals of the earth, and every creeping thing that creeps upon the earth.’ Does this depiction mean that human is at odds with nature? After refuting the misinterpretation of ‘human’s dominion over the earth’, that is to say human’s power and legitimacy to violate and mistreat the nature, we suggest the appointment of man as God representative on earth does not mean the absolute right to misuse God’s creation. The present paper aims to argue that the monotheistic faiths endeavour for environmental conservation, as they often recall human’s duty to take care for God’s creation and live in perfect harmony with nature. To do so, pertinent passages from the Scriptures and experts’ commentaries are analysed in order to show that the human’s royal dominion over the earth entails his full responsibility toward God to protect his own creation, nature.

Plenary Speakers



Ms. Durdana Rafiq & Dr. Fauzia Janjua

University of Turbat, Pakistan | International Islamic University, Islamabad, Pakistan

An Exploration of Anthropocene as Good or Bad; Revisiting Kim Stanley’s masterpiece “The Ministry for the Future” (2020) under the Backdrop of Ecosophy

This project is based on a careful exploration of the award-winning novel “The ministry for the future” written by Kim Stanley Robinson. An ecosophical perspective is used to explicate Anthropocene as good or bad. The study utilizes a qualitative research design with a descriptive, exploratory and interpretative research. Besides this study uses textual analysis as a method to analyze the novel. The Ecosophy proposed by Guattari (2009) addresses our understanding, as a component of the climate where we reside, and how we learn and follow up on the ecological issue, in light of the three ecologies: that of the climate, that of social relations and that of human(mental) subjectivity. This research finds that Kim Stanley has tried to connect not only the ecology, nature and its exploitation but also the poor and their economic exploitation and calls for a better social, economic and political system on a broader level. Such system would take nature and man as a family of the planet earth. Further, this research also identified and explored bad Anthropocentric as a reaction to human destruction caused to the earth. However, in case we implement an ecosophical as well as ecocentric view, a good Anthropocene may emerge which would lead us to a desirable future.

Plenary Speaker



Dr. Shazia Rose

National University of Modern Languages, Islamabad, Pakistan

Ecofeminism & Ecriture Feminine: A Critical Review of Langley's *You Are Divine: A Search for The Goddess in All of Us*

You Are Divine: A Search for The Goddess in All of Us (2022) by Dawn Reno Langley is a recently published non-fictional book. This paper focuses at exploring and reviewing this book through the écriture feminine and ecofeminist lens to study how Langley takes the reader on the journey through the pages of history and culture to seek the inner strength and wisdom found in each one of us and to study how the tradition of the divine feminine has been a part of the cultures around the globe, and also how the book reveals that the lives of these divine feminine have been a source of inspiration to women around the world for ages. The paper will provide an insight into how *You Are Divine* tries to make especially the women readers discover their unique way of taking back power, calling for justice, connecting with their creativity, exploring ecofeminism and much more.

Presenters



Ms. Afshan Abbas & Dr. Fauzia Janjua

International Islamic University, Islamabad, Pakistan

Ego-Centricism to Eco-Centricism: A Visual Ecosophical Analysis of the Graphic Novel ‘As the World Burns’

The present study focuses on the ecosophical thoughts by Guattari (2009) as an instrument of knowledge of the human sense in nature, and their respective connections to Visual Grammar. For this purpose, this study incorporates Guattari’s ecosophy through the model of visual grammar in order to trace the environmental crisis in the graphic novel ‘As The World Burns’ by Derrick Jensen & Stephen Mcmillan published in 2007. Kress and Van Leeuwen (2001) argue that “multimodality is one of modern society features” (p. 2). The current study is employed qualitative methodology to explore the nexus between Visual Grammar (2006) and Felix Guattari’s ecosophies (2009). The data chosen for this study is the graphic novel ‘As the world burns’. In graphic analysis, Kress and Van Leeuwen visual grammar can help in the analysis of multimodal speech. The present study analyzes the Visuals of the graphic novel ‘As the World burns’ by employing the model of Kress and Van Leeuwen in order to reveal the environmental, mental and social ecosophies in the selected graphic novel. For this reason, the present study is focused on utilizing the model of visual grammar as a tool to analyze the ecosophical approach of Guattari.

Presenter



Ms. Rifaqat Bano

Leads University Lahore, Pakistan

Eco-solidarity in Second Language Learning in *Pygmalion* by Barnard Shaw

The research article explores the aspects of eco-solidarity and its powerful role in second language learning. Lack of eco-solidarity causes confusion and weak performance by learners in result. In literature review authors have not attempted topic satisfactory and for further investigation authors point out the hinderances in second language learning. Research question is what are the aspects of eco-solidarity that play significant role in second language learning. To find the answer of research question, theory of eco-solidarity by Emil Durkheim is applied on the basis of *Pygmalion* by Barnard Shaw. Emil Durkheim described that eco-solidarity or collective consciousness is formed through interaction with humans, environment and nature. Eco-solidarity plays important role in first language learning as well as in second language learning. The more a learner ignores eco-solidarity in first language the more he confuses in second language learning. Better results can be found by making link of second language with first language learning. The methodological approach in qualitative research is comparative, interdisciplinary and critical analysis. Theory of eco-solidarity is applied for description and evaluation in Liza's language learning process successfully, in *Pygmalion*.

Keynote Speaker



Dr. Hildo Honório do Couto
University of Brasília, Brasil

Ecosystemic Discourse Analysis

Ecosystemic Discourse Analysis (EDA) is a subtheory of Ecosystemic Linguistics (EL), a Brazilian version of Ecolinguistics, dedicated to the study of text-discourses. EDA's practitioner may avail himself of any of EL's categories. However, EDA has its specific categories, which remain invisible from the macro-perspective of EL. They can become accessible through the focussing method, through which the investigator makes them visible by zooming in on them. The most important ones are (1) unconditional defence of life, and (2) a fight against avoidable suffering, not political ideologies and power relations as in most traditional Discourse Analysis models. There is unavoidable suffering/pain which makes living beings avoid mutilation of their bodies. EDA's main source of inspiration is Deep Ecology as well as the ecological view of the world. After having a microscopic view of its object, EDA approaches it holistically, taking all sides into consideration as far as possible. It does not restrict itself to text-discourses smacking of political ideologies. However, EDA has its preferred text-discourses, i.e., those implying life on earth, formulated in dialogical format because in the linguistic ecosystem language is (communicative) interaction, not simply an instrument of communication, exactly as in biological ecosystem, where what matters is not the organisms nor their habitat, but the interactions between/among them.

Keynote Speaker



Dr. Diego L. Forte

National Library of Argentina, Argentina

Semiotics of Change: Emotional Framing in Environmental Narratives

According to Stibbe, the discourse of neoclassical economics presents a story of consumers trying to maximise their consumption. The language of the industrial agriculture presents a story about animals and nature as objects and resources to be exploited for profit; and humans as an integral part of ecosystems for their survival (2015: 35). But there is something else: in order to be successful, this discourse must create the need to buy products -to become a consumer is to have the need to buy- (Baker, 1998: 89). The stories present events that unfold with different roles but what makes us relate to them is emotion: it makes us feel it. Therefore, ¿how do neoclassical economics build semiotic emotion? ¿How do NGO's do it? Are they successful? In this work our aim is to analyse how neoclassical economics discourses and NGO's discourses construct emotion to connect with their target audience. We adopt Multimodal Critical Discourse Analysis as main framework (Kress & van Leeuwen, 2020; Aharonov, 2011, Agawu, 2009; Ekman, 2003; van Leeuwen, 1999). We believe that, through a multimodal framing (Lakoff, 2002) both, neoclassical and NGO's discourses, target their audiences with emotional triggers to create a deeper impact; being the only difference between them the degree of access to the media each one of them possess.

Plenary Speaker



Mr. Yasir Abbas Baig

Murray College, Sialkot, Pakistan

An Ecolinguistic Analysis of English/Urdu Newspapers for Planning Eco-texts

Global weather crisis is one of the key issues and Pakistan is also facing this alarming environmental chaos. The mean annual temperature has increased in Pakistan according to the Global Change Impact Studies Center of Pakistan. These environmental changes are threatening to hit the country badly and the future may be worse if we do not create awareness among the masses and the policy makers. These threats include floods, droughts, heat waves, cyclonic activity, lack of water supply, health hazards, suffocating surroundings, energy crisis and the changes in the weather cycle. A key problem in the ecological coverage is the lack of strong linguistic expression to counter the threat of a possible environmental catastrophe. The language used in the newspapers can be a potential tool for the awareness of this climate emergency. This study aims to explore the linguistic features commonly used by environmental writers/reporters of Pakistani Urdu/English newspapers. The quest is to know the most recurrent lexical and structural forms used by the leading English/Urdu newspapers to describe the environmental issues. How far ecolinguistic texts produced by these newspapers make individuals sensitive and responsible for the environmental catastrophe? The method comprises of the manual construction of the coding frame, the linguistic and thematic analysis through qualitative approach. The data reveals the practice of using intransitive verbs, discussing ecological issues as a future happening, passive structures, incomplete contexts, nominalization and euphemistic expressions while reporting of environmental hazards.

Plenary Speaker



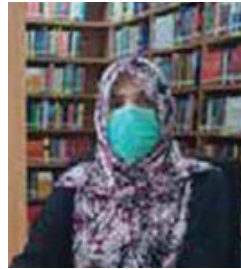
Mr. Imran Jan

Express Tribune, Pakistan

The Climate Has Changed

Climate change is not a thing of the past and most certainly not a thing of the future either. The ultra-rich fossil fuel industry, which is mainly responsible for giving us climate change, is not going to give up on their profits now to save the planet tomorrow. In the past, the strategy of the fossil fuel industry was to stay silent over this issue. When their own scientists found out about the threat the combustion of fossil fuel was creating for the environment, the movers and shakers of the fossil fuel industry decided to keep a tight lid over this finding. Later, when silence became impossible, denialism was born. Scholars, scientists, and media spinners were paid heavily to sell the public the idea that climate change was a reality but that it was not caused by human activity. The very word climate change was adopted in the spirit of the same spin in order to avoid the harsher name global warming. Doomism is the favorite go-to argument of those who find refuge for their ludicrous arguments in religion. That since no action would reverse the 6th extinction, why make changes. The most sinister strategy is what Michael E. Mann has called deflection. By shaming people for their lifestyles, the strategy works well by sowing divisions between the well-intentioned climate activists. It appears that the war to save the planet is not going to be different from all other wars since the war is against lies and deception.

Presenters



Ms. Sarwat Urooj & Ms. Samina Najeeb

Govt. College for Women Peshawar Road, Pakistan | Riphah International University, Pakistan

Advertisement Critical Discourse Analysis of Climate Change Public Service Advertisements: Persuasion and Implications for Global Audiences

An advertisement is an effective tool to promote a message and to persuade people. Social issues about environment need our attention and awareness about these issues can be raised by critiquing the effectiveness of public service messages within the framework of advertisement discourse on climate change. This study focuses on the analysis of five non-profit public service advertisement by United Nations published in 2020. The advertisements selected for analysis were accessed from the UN website publishing these advertisements on their YouTube channel, they were a part of UN's public awareness campaign on global warming and climate change, run in 2020. The methodology adopted for this study is qualitative, and the approach is critical discourse analysis in the domain of advertising. The study seeks to investigate how discourse in advertisement constructs meanings by effectively using linguistic features.

Keynote Speakers



Dr. Rebecca K. Fox & Dr. Muhammad Shaban Rafi

George Mason University, USA | Riphah International University, Pakistan

Ecological Worldviews of Multilingual Pakistani Speakers: Implications for Ecolinguistic Planning

Several measures must be taken to address the global warming crisis if we are to see world change. Among these is to propose the joining of perspectives and voices of culturally and linguistically diverse populations in order to foster environmentally knowledgeable and responsive actions. The present study posits that this goal might be achieved by creating a linguistic habitat that evokes people's first language (L1) and cultural perspectives to better understand and address current environmental catastrophes. A purposive participant sample in this qualitative study consists of 25 undergraduate students majoring in linguistics who were selected to provide input regarding how their first language (Balochi, Balti, Pashto, Punjabi, and Sindhi) might approach ecological problems and consider its role in promoting a biocentric worldview. While considering the epistemological perspectives offered by ecolinguistics, the qualitative data were analyzed for linguistic resources (words and structures) employed by the participants to describe aspects of the environmental crisis and considered critical perspectives to inform solutions to the world crisis. Findings reveal that while describing the natural environment in Urdu and English, the two official and dominant languages of Pakistan, the participants often borrowed words and used structures that do not appear to connect directly to first language terminology. These coded passages in participants' L1 surfaced several areas for discussion, such as how might such broader dilemmas as global warming be addressed in these L1s to ensure deep understanding? While accomplishing one purpose of providing communication about environmental issues through borrowed terminology, perhaps the dominant languages could have easily jeopardized deep

communication in some regional languages, and thus also compromised their ecological worldview. Results raise the question of what would it take to tap into regional languages to arrive at a more successful biocentric worldview among speakers of those languages? Changing the current environmental world situation into a more positive place demands concerted effort among multiple stakeholders, including language professionals. Purposeful, ecological language planning and its translation of ecological content to local languages may provide a solution that promotes deeper understanding at individual and collective levels and advances world understanding.

Joint Statement of United Nations Entities on the Right to Healthy Environment

The right to a healthy environment is recognized by over 150 UN member states, but it has not been formally recognized at the global level thereby delaying achievement of the Sustainable Development Goals, exacerbating inequalities, and creating protection gaps, especially for environmental human rights defenders, children, youth, women, and indigenous peoples who often have been and continue to be agents of change for safeguarding the environment.

We are faced with a triple environmental crisis: climate change, loss of biodiversity and pollution. Rights of present and future generations depend on a healthy environment. The global recognition of the right to a healthy environment will support efforts to leave no one behind, ensure a just transition to an environmentally healthy and socially equitable world and realize human rights for all.

We commend the Council's leadership for bringing the world closer to global recognition and protection of the right to a healthy environment.

We also welcome the pledge signed by over 1,000 civil society, child, youth and indigenous peoples' organizations calling for Member States to recognize the right to a healthy environment.

We have come together under the UN Secretary-General's Call to Action for Human Rights, through the inspiration provided by the Council, and in response to the urgent call for action from all corners of the world to declare that the time for global recognition, implementation, and protection of the human right to a safe, clean, healthy and sustainable environment is now.

We stand ready to support Member States in achieving this objective.

Human Rights Council, 46th Session. General Debate, Item 3, 22 February to 24 March 2021

<https://www.ohchr.org/EN/HRBodies/HRC/Pages/NewsDetail.aspx?NewsID=26754&LangID=E>





Ms. Greta Thunberg

Swedish Environmental Activist

“To all of you who choose to look the other way every day because you seem more frightened of the changes that can prevent catastrophic climate change than the catastrophic climate change itself. Your silence is worst of all.”

<https://medium.com/wedonthavetime/the-rebellion-has-begun-d1bffe31d3b5>

“Why are we not reducing our emissions? Why are they, in fact, still increasing? Are we knowingly causing a mass extinction? Are we evil? No, of course not. People keep doing what they do because the vast majority doesn’t have a clue about the consequences of our everyday life. And they don’t know the rapid changes required.”

<https://www.environmentshow.com/greta-thunberg-quotes>

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