

**تشكيل الهوية في قصص الأدب المناخي: تحليل لغوي
بيئي**

**Identity Construction in Climate Fiction
Stories: An Ecolinguistic Analysis**

م. م. سارة علاء جاسم

Asst. Lect. Sarah Alaa Jassim

قسم اللغة الانجليزية – كلية الآداب – جامعة بغداد

Department of English Language

College of Arts – University of Baghdad

sara.alaa2203@coart.uobaghdad.edu.iq

07714710934

أ. د. سراب خليل حميد

Prof. Sarab Khalil Hameed

قسم اللغة الانجليزية – كلية الآداب – جامعة بغداد

Department of English Language

College of Arts – University of Baghdad

E-mail: sarabkhalil@coart.uobaghdad.edu.iq

07901824899

الكلمات المفتاحية: نظرية التقييم اللغوي، الخطاب الواعي المفيد بيئياً، الادب المناخي، علم

اللغة البيئي، الهوية.

Keywords: Appraisal Theory, Beneficial Discourse, Climate Fiction, Ecolinguistics, Identity.

المخلص

ان تغيير الصورة النمطية للبطل و استبدالها بأخرى اكثر ايثاراً واهتماماً بالبيئة هما من اختصاص علم اللغة البيئي. يعد هذا الفرع اليافع من علم اللغة هو الاكثر دراسة في الوقت الحالي و ذلك لاقتراحه و اهتمامه بمشاكل الحياة العصرية. و بما ان مشاكل التغير المناخي لا تستثني احداً من عواقبها الوخيمة، فقد وجه كُتّاب مجموعات مختارة من "التغيير يطال كل شيء" رسالة مهمة لضرورة الانتباه للبيئة و الخطر المحدق بهاز و عليه تهدف هذه الدراسة الى تفصي الاساليب اللغوية في تهيئة ترتيب هرمي مختلف في تصنيفه للصفات الشخصية، وتشكيل نوع الهوية الواعية والمهتمة بالبيئة التي يظهرها الافراد باعتبارها صورتهم الاجتماعية التفاعلية. نظرية التقييم اللغوي والتي تمت دراستها و تطورها من قبل هانسن و تومبسن (2000)، مارتن و وايت (2005)، مارتن و روز (2007) و ايضاً فان ليوين (2008)، ستكون النظرية التي يعتمد عليها تحليل بعض القصص المختارة من مجموعات الادب المناخي

Abstract

Changing the stereotypical pattern of what a hero is and replacing it with one who is more environmentally caring and altruistic is within the scope of ecolinguistics. The relatively new-born branch of linguistics is now a trend due to its close connection to modern life issues. No one and nothing is spared from the consequences of climate change. The writers of the Everything Change anthologies I, II, and III (2016, 2018, and 2021) command serious attention due to the imminent danger involved: "It is not climate change; it is everything change". Therefore, this study aimed to navigate linguistic methods to establish a distinct hierarchical order of personal qualities needed at this time and to determine environmentally aware and protective identity as the one people should exhibit to others as their "social public image".

Appraisal Theory has been tackled by Hunston and Thompson (2000), Martin & White (2005), Martin & Rose (2007), and van Leeuwen (2008). Aspects of this theory are utilized to analyze the text of the climate fiction anthology's stories.

1. Bridging the Two: Linguistics and Ecology

In simple words, linguistics is defined as “the scientific study of language” (Lyons, 1968; Akmajian, 2001; Denham & Lobeck, 2019). This field of natural human language is a ‘scientific’ one, which implies that it is ‘objective’, ‘methodological’, and ‘practical’. It bases its work on systematic methods, resulting in testable hypotheses and establishing explanatory models. Ecology deals with “the study of interactions between living organisms and their physical environment” (Kumar & Kumar, 2009; Miller & Spoolman, 2009; Stibbe, 2015; 2021).

The marriage of these two apparently different fields results in the hybrid field of study ecolinguistics, defined as “the ecology of language(s)” and “ecological linguistics” (Fill & Penz, 2018). Ecolinguistics depends on linguistic analysis, which in its very nature is an objective one, and it is concerned with ecological issues: climate change, biodiversity, other species, air pollution, water depletion, etc., on the basis of being practical and scientific. Linguistic patterns, clusters of lexis, grammatical structures, and many other toolkits are utilized to search for how and why every single element in this universe is classified in terms of *either/or*. Texts are either beneficial or destructive, people are either protective or destructive, actions and deeds are either selfless or selfish or useful/harmful, and so on, including almost everything. This polarity of classification is the key to making the choice of the philosophy adopted. Feelings, persons, actions, things, and concepts are either categorized as ingroup or outgroup according to the chosen stance (Fairclough, 2004; Stibbe, 2015, 2021).

Ecolinguistics sees that the real identity people must have is the “environmental identity”, a full package of values and traits which are one hundred percent putting a preference on nature, holding the principle of co-existence and harmony. As long as people and the environment are interdependent, whatever damage people cause to nature, they themselves will suffer from its consequences. Thus, the human-nature relationship is described as a matter of life or death. This is achieved via the most powerful arm: language. Language has the ability to steer events and actions, providing practical solutions through a precise selection of words and structures.



2. A Need for Ecolinguistics

Economists and materialists succeeded in convincing people through particular, less or more implicit, ideologies and huge propaganda since ancient times that humans are greedy creatures and mere exploitative by instinct (Smith, 1776; Veblen, 1899; Galbraith, 1958; Hirschman, 1977). What is more catastrophic is that it is represented as the default system; there is nothing to change, nothing to resist, and more importantly, nothing to be ashamed of. This *fact* was – once upon a time – just *a story* to be told over and over through different levels of discourses, utilizing different linguistic and non-linguistic patterns, toolkits, techniques, strategies, and whatever serves that end. We are molding in “the story of human centrality” (Kingsnorth & Hine, 2009), which is, as described by Stibbe, “the most dangerous story that we live by” (2015).

Ecolinguistics and ecolinguists are determined to revolutionize this mental frame and replace it, even if partially in the meantime, with some other frames to be treated as facts about the world. Frames that are less destructive and more protective. How to do this? Step number one is to resist the type of discourses holding whatever themes and ideologies that are anti-environmental, from an ecolinguistic perspective, “Destructive Discourse”. Step number two is to establish, develop, and promote a type of discourse in which a new set of values, principles, and behaviors is encouraged. Every single word is a guide to show the way for a more protective and altruistic attitude; such discourse is labeled as “Beneficial Discourse” (Stibbe, 2015; 2021).

3. Climate Fiction Genre

Toivonen (2021) defines climate fiction as “uses imaginative storytelling to engage with the ecological crises of our time, particularly the causes, consequences, and possible futures related to climate change”. Climate Fiction (henceforth Cli-Fi) is the type of fiction that is full of themes about nature, the whole “other-than-human-world”, humans-environment relationships, and the like. But the question is: is it that simple? Themes of a different kind? A different set of vocabulary, different metaphors, and that is the maximum end of it?! Cli-Fi is much deeper, holding a critical insight within its folds, a hope for change: “Cli-Fi is about facing the reality of global warming via literature or movies” (Plantz,

2015). It is an engine to motivate immediate work for a better future for all who inhabit planet Earth.

Trexler (2015) also explores how narrative is used to demonstrate the impact of social and cultural aspects of climate change on all living species. The most crucial point in Trexler's book is that narratives process environment-related issues, which are mostly abstract and theoretical, into more tangible and practical concepts. Cli-Fi draws a more vivid image of what was once just a mere fictional anecdote. Cli-Fi adds realism and pragmatism to engage with readers and motivate them towards a holistic comprehension of climate change and all other related issues (Trexler, 2015). Even the word 'fiction' in the context of Climate Fiction does not mean imaginative stories, but actually it means using the line of storytelling to enable people to negotiate the way they act towards and interact with nature (Garrard, 2014; Solvic *et al.*, 2019).

If language potentials are used tactfully, they will affect people's choice, a choice upon which others' life depends on. Every day, different worldviews are constructed and shaped by the virtue of the ideologies conveyed. This state assures that "language is never neutral" (Irigaray, 2002; Sankoff *et al.*, 2008; Pettman, 2015).

4. Identity

Martin & White (2005) state that the framework of Appraisal Theory permits both speakers and writers to construct identities through a distinctive set of values, judgments, and emotions to which they align themselves. Performativity is the identity's key role, which is achieved through the selection of specific stances. Additionally, Martin & Rose (2007) highlight, for added emphasis, that evaluation is essential to how discourse arranges roles and positions, which in turn shapes social identity through language.

Lakoff and Johnson (1980) show through their critical analysis how economists make identity revolve around productivity and efficiency. By contrast, Stibbe (2015, 2021) makes identity revolve around sharing and altruism. Each party resists the frame of the other, each has its own set of values and norms, and each has an ultimate end to reach. Long story short: each must choose their stance.

Tracy and Robles (2013) establish three types if we aim to "understanding everyday talks". First, "master identity", which reflects the



characteristics of the individual that are “relatively stable and unchanging: gender, ethnicity, age, national and regional origins”. Second, “interactional identity”, which is realized during communication with others. Third, “personal or relational identity”, which refers to particular features an individual has. Moreover, how people act and react towards other people, matters, and situations. Personal identities include “personality aspects of self”; “kinds of relationships people have with others”; and “one’s relationships” (ibid: 22 – 3). These three types of identities are related to each other. Any characteristic in each type affects choices, attitudes, and personal affiliations in the other types, “personal identities are bound up with master and interactional identities” (ibid: 23).

1.1 Methodology

The *Sunshine State* story, written by Adam Flynn and Andrew Dana Hudson, is selected from the anthology *Everything Change I* (2016), published by the University of Arizona, the United States. This anthology is a collection of prize-winning stories of climate fiction. The contest is about writing “beneficial discourse” to raise environmental awareness. The writers of the anthologies *Everything Change I*, *II*, and *III* (2016, 2018, and 2021) command serious attention due to the imminent danger involved. The first message they sent to the whole world comes from the title itself: “*It is not climate change; it is everything change*”.

In his *Ecolinguistics: Language, Ecology and the Stories We Live by*, Stibbe (2015, 2021) establishes eight aspects for ecolinguistic analysis to be tackled only to attain the very core of the discipline, that is, the implied stories hidden between the lines in any discourse. These aspects of the model are Ideologies, Frames, Metaphors, Identities, Convictions, Evaluation, Salience, and Erasure.

Among these components of the analytical model, *Identity* is selected to dive deep in people’s characters. Though blurry, or as described by scholars “a slippery one, varying from one discipline to another” (Litosseliti & Sunderland, 2002), the notion of identity from an ecolinguistic perspective is defined as “a story in people’s minds about what it means to be a particular kind of person, including appearance, character, behavior and values” (Stibbe, 2015). Also, Simon (2004) stated that “different people are thought to behave differently because they have different identities”.

In the story selected, there are two groups of people, the protective vs. the exploitative group: both groups are drawn regarding their personal traits, their stances, their perspectives, and the level of awareness they have regarding environmental issues and the next generation's future. According to Martin and White (2005) and Martin and Rose (2007) in their Appraisal theory, there are three types of Attitude: Affect is related to feelings and emotions, Judgment is related to people's character, and finally, Appreciation is related to value and worthiness of things.

Judgment is our concern in this study, how each character is portrayed, and the differences between the two groups, and most importantly, the implications for how the real world chooses its heroes. Who the real champion is, and who to be a role model for the youth, depends on the stories promoted and spread all around the globe.

In Iraq, specifically, there are almost no convictions regarding environmental awareness, ecological footprint, biodiversity, sustainability, and the like. Therefore, this study aims to bring to light the set of characteristics an ordinary person needs to have to be a role model for this generation and the next ones. The typical prototype of the image of the hero must be changed and replaced by another one. This story will show the set of personal qualities, principles, and philosophies each character holds and how it affects the planet Earth and its crisis.

5. Analysis

The *Sunshine State* includes two groups of people. Group A includes people who adopt and believe in the ecosophy of this study: save our planet through protective conduct, while Group B includes people who are interested in profits, personal gains, and other self-centered goals. Accordingly, each member of each group has a different set of values and priorities that reflect different types of identity.



Group A:

The extract	Interpretation
That's the line she (Ramses) gave to the locals, and while they didn't buy it, she stirred superstitions they didn't know they had	Has the ability to convince and persuade others.
Ramses started with a clear statement of her purpose, and then let them rant.	A sign of directness, confidence, which implies power.
She (Ramses) really sympathized with their concerns ...	A caring person.
She (Ramses) ticked off the costs of extermination... flood mitigation... rescue fines... the state would pass next year.	High level of awareness and responsibility towards environmental issues and their consequences.
... gave (Ramses) them a long even look, one she'd perfected negotiating with ..	Confidence, ability to control conversations.
The Look was about making herself (Ramses) a mirror ...	Being in others' shoes reflects a considerate person.
Her earnest sympathies unkinked the secret doubts of those ...	Caring character with amplification.
It took some gall to walk (Jefferson) into drone scorched houses ...	Risk-taking, determination.
His (Jefferson) redneck drawl— affect?—had thickened in the intervening years. He was out of the army now, and had found work as a park ranger back home in Florida.	Ethnic hint: pure native. Career-shift: towards environmental-friendly work.
... he (Jefferson) launched into an enthusiastic pitch ...	Optimistic and vital character.
Jefferson bemoaned the passing of old cowboy-themed swing bars from his misspent youth.	A deep reminder of late protective deeds. Mirroring what has/is happening to the environment.
Ramses wondered if she was about to get murdered, ... her options for improvised weapons ...	A high awareness of potential danger, with possible solutions, placing herself in the position of Mother Nature.



Everything looked dead and still, though she (Ramses) knew every inch of the Everglades was alive with something.	Hope, optimism for revival.
The Myth looked like old drawings of the Tower of Babel that Ramses had seen paging through her uncle's illustrated Bible as a kid.	Curious and self-educated character.
She (Ramses) found herself thinking of the Dinotopia book she had read when she was little, ...	Innate curiosity, passion for knowledge.
Nina Mitra, the aquatect ... She was young and turquoise- haired, and she spoke in the sort of clipped phrases one hears when genius aims for intelligibility.	High degree of education.
We're (said Nina) not Rotterdam, and we're not trying to be...	Rational and logical mathematics.
Nina: The state has a 'water control system' of pumps and canals, but the real protector has always been the wetlands. They can clean it, they can even— with a little help—desalinate it. We're just giving them a boost.	Describing a complete picture, precise role distributions, giving credits to all parties. Not anthropocentric, but eco-centric.
Nina: To lose it (The Everglades) would be to lose the Earth a little lung	Admitting the values of nature. Considering the safety of the planet Earth.
Jefferson said that Nina had dropped out of four Ph.D. programs before she found one that would fund her designs.	Persistence, altruistic priority.
Nina wanted to take it (the project) to scale.	Determination, level of power and knowledge. Ambition to expand hope.
"That's where you come in," she (Nina) said to Ramses, ...	Labor division, think ahead, planning.
They all had to be sold the unlikely story that Southern Florida could be saved—in fact, could be made vital to the planet.	Admitting possible obstacles. Still, strong hope for change.



Ramses laughed. For all their crazy-person talk of hope and optimism, the Myth people were still just project dorks. She could live with that.	Knowing that it is near to impossible, still wants to take the risk: hope.
For six months, the Seminoles wouldn't talk to her. She (Ramses) kept at it though.	Goal-oriented persistence.
Ramses about her team: "They're volunteers. We grow food on the premises. We salvage and scrap.	Selfless, cooperative, altruistic.
Nina piped up... 'We're an environmental reclamation project... providing clean water to the areas affected by the salt rise.	Precise description of their role, ethical commitment to the environment.
"We've published all our results," Nina protested.	Academic support, scientific expertise.
Test the water around here. You can drink it, right out of the swamp. We're actually trying to save your ill-advised city! If you don't do something---	Facing a counterparty with facts and high determination.
Ramses concluded that debating the merits of ecological megaprojects was not a winning strategy	Calculating the priorities of others and working accordingly: wit and wisdom.
move quietly and plant things," as Nina liked to say.	Counterpart to investors. Eco-centric philosophy.
Ramses had hoped to squeeze the State's payoff out of Chakrabarti and send him home with promises of, at most, monthly updates. Instead, he was talking about picking out offices and trying to haul his yacht overland.	Two different priorities, two different mindsets.
Jefferson: Y'all, we're gonna need some fuckin' backup	Thinking logistically.
We grow some vegetables and farm oysters," Nina said. "We could do rice if we're really pressed.	Dependency that leads to confidence and power.

Nina worked around the clock to preserve the plants that cleaned their water.	Persistence. Altruistic trait.
Jeff did a lot of search and rescue, checking in on neighbors and bringing gallon jugs of drinking water to friends.	Volunteering work, altruistic trait.
Ramses had never thought of herself as maternal—she'd always dated people more femme than she was. But something unclenched inside her as she cleaned out scrapes, soothed crying children, and wrapped shivering old women in blankets.	A strong connection with Mother Nature leads people to learn about true, sincere motherhood and kindness.
Ramses felt so present with everyone, she was almost light-headed.	High sense of responsibility.
They (The Myth people) had become swamp people: proud, mysterious, uncooperative with authority.	A set of personal qualities that are associated with heroes and saviors.
"I'm sure someone like me is out there," Ramses said ruefully. "Probably selling them the Tennessee Dream." "Well, shit, we should probably recruit them. Worked on you, didn't it?"	A moment of conflict between false hope and a spark of determination.
Ramses reached for a half-shell, held it up. "Come on, Jefferson. We've got boats. We've got the sun. The world is our oyster.	A ray of hope mixed with optimism and the will to make a real change.

Group B:

The extract	Interpretation
The holdouts were cranky oilmen who would be damned if some no-drill liberal insurance salesmen were going to force them out of vacation homes that had been in their families for generations.	Negative personal trait plus negative concerns and priority.
... and then let (Ramses) them (Oilmen) rant.	A sign of irrationality and resistance.
... the State caught wind of their operation, ... Classic shakedown tactics.	Extortion, is obviously an anti-human behavior.
The State men (the Governor Foote): Thing is, ain't none of it permitted.	Expressing power. A lust for domination.
Foote leaned back and put his feet up on an empty chair	Disrespect for others.
Foote: Now, take it from me, you'll want to get that all expedited so we don't have to shut you down in the meantime. I'm not gonna lie to you, that might get a little pricey	Expressing power, self-centered goal: money.
"Well shit, that's no good." Foote looked genuinely worried. "You got any investors?"	Obvious greed,
Foote: You're messing around with the water? Shit, if I'd known you were going to stir up trouble ...	Counterview,
"See there you go, causin' trouble already," Foote interrupted her. That presumes known menace and imminent imperilment, threats we are then liable to address. We've got investors to consider. No one wants to buy ...	Ignoring real, urgent problems and focusing on short-term profits. Calling environmental awareness a problem!!
Foote: you aren't going to run out of money halfway through ...	Again, personal profit is his priority above ecological solutions.
My recommendation is, get yourself a fiscal sponsor. Some nice billionaire who can put our lawyers at ease and grease the right wheels. I'll give you a couple of weeks, but	Focus on money and material profits, and provide them as the default system.

don't make me haul out here without a payday again.	
such a fiscal sponsor emerged a few days later. Bodhi Chakrabarti had made his fortune mass marketing brain boosting herbal supplements to teens. He then declared that he would use his billions to save the planet, and promptly started his own reality show ...	Questionable fortune resource, questionable good intention. Profit-driven entrepreneur.
Together we are going to make such a change for people. Together!" Chakrabarti preened for the cameras.	Obvious show, no sincerity.
But there was no off camera for Chakrabarti. He broadcast his every move.	Fabricated enthusiasm.

6. Discussion

Before reaching the conclusion of this paper, some points will be highlighted within the course of events of the story to show the importance of promoting beneficial texts.

a) The concrete, tangible details about the Myth, the Everglades, their ability to clean, help, purify, etc., structuring them as agents, active, doers (Transitivity System within Systemic Functional Linguistics (SFL), Halliday, 1978). Nature is represented as the subject of the sentence, performing material processes. Nature in beneficial texts is never objectified.

b) *"They all had to be sold the unlikely story that Southern Florida could be saved—in fact, could be made vital to the planet"*. Why is the marked pair *unlikely*, why *story* not a fact, why *sold* not bought? Unlikely: we still live in a materialistic society in which anthropocentric values are adopted. A story but not a fact yet, the ecological perspective is just a story that needs to be promoted to be treated as facts through the beneficial discourses. Sold: let's do our part of the job, and wait for the society to absorb it, believe in it, and then buy it.

c) *"It's not Babel, thought Ramses, looking at their mangrove fortress. It's the Ark"*. A strong metaphor reflects many aspects of group A. The protective group believes that their project does not symbolize human pride or arrogance, but, on the contrary,



it symbolizes a new dawn, a new era. A rebirth of new insight through which nature is treated with care and love.

d) “*We’ve lost a monument, Ramses thought, but found a movement*”. Ramses is thinking ahead to rescue the next generation. The plan is designed for a long-term, intertwined approach with a wide-ranging impact. An intellectual movement, a discursive shift, and a behavioral transformation, which align with the aim of ecolinguistics to plant new mental frames to change people’s way of thinking, way of talking, and way of acting, respectively.

e) The story begins with “*Ominous. An omen, even. Sign of tribulations to come*” and ends with “*An omen. A promise*”. The promise is intertwined with action; it is not a wish anymore, it is a hope that is associated with work.

7. Conclusion

Ecolinguistics promotes beneficial discourse, such as the story under study, which encourages people to be more altruistic and considerate and less materialistic and self-centered. Group A is characterized by a distinctive set of features that challenge and oppose the protagonists of the traditional novels and stories. It is not their physical appearance, it is not the brands they have, it is not the romance they experience with their partners, and it is not the wild adventures they embarked. It is what they are ‘voluntarily’ giving, what they have sacrificed, and what they are willing to fix for the sake of the next generation. “It is what you are not, what you have”.

Unlike other stories and novels, even movies and TV series, in which heroes and protagonists, both males and females, are portrayed by their physical appearances which are idealized according to the material world, in the story ‘Real Heroes’ are not necessarily attractive, charming, rich, romantic, living in a palace and dinning in grandeur restaurants, owning pricy goods to impress others as a thermostat of modern success. Real heroes are altruistic and care for others, they do volunteer work, and money and profits are the last to think of, if to come in the list in the first place.

These texts to be read, studied, and discussed will really make a real difference, a difference that both humans and nature will benefit from.

References

- 1- Akmajian, A., Demers, R. A., Farmer, A. K., & Harnish, R. M. (2001). *Linguistics: An Introduction to Language and Communication* (5th ed.). MIT Press.
- 2- Denham, K., & Lobeck, A. (2019). *Linguistics for Everyone: An Introduction* (3rd ed.). Cengage Learning.
- 3- Fairclough, N. (2004). *Analysing Discourse: Textual Analysis for Social Research*. Routledge.
- 4- Fill, A. F., & Penz, H. (Eds.). (2018). *The Routledge Handbook of Ecological Linguistics*. Routledge.
- 5- Galbraith, J. K. (1958). *The Affluent Society*. Houghton Mifflin.
- 6- Garrard, G. (2014). *The Oxford Handbook of Ecocriticism*. Oxford University Press.
- 7- Halliday, M. A. K., & Matthiessen, C. M. I. M. (2004). *An Introduction to Functional Grammar* (3rd ed.). Hodder Arnold.
- 8- Hirschman, A. O. (1977). *The Passions and the Interests: Political Arguments for Capitalism before its Triumph*. Princeton University Press.
- 9- Hunston, S., & Thompson, G. (Eds.). (2000). *Evaluation in Text: Authorial Stance and the Construction of Discourse*. Oxford University Press.
- 10- Irigaray, L. (2002). *The Way of Love*. Continuum.
- 11- Kingsnorth, P., & Hine, D. (2009). *Uncivilisation: The Dark Mountain Manifesto*. Dark Mountain Project.
- 12- Kumar, A., & Kumar, A. (2009). *Environment and Ecology*. New Age International (P) Ltd, Publishers.
- 13- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
- 14- Litosseliti, L., & Sunderland, J. (Eds.). (2002). *Gender Identity and Discourse Analysis*. John Benjamins Publishing.
- 15- Lyons, J. (1968). *Introduction to Theoretical Linguistics*. Cambridge University Press.
- 16- Martin, J. R., & Rose, D. (2007). *Working with Discourse: Meaning Beyond the Clause* (2nd ed.). Continuum.
- 17- Martin, J. R., & White, P. R. R. (2005). *The Language of Evaluation: Appraisal in English*. Palgrave Macmillan.
- 18- Miller, G. T., & Spoolman, S. E. (2009). *Living in the Environment* (16th ed.). Brooks/Cole, Cengage Learning.
- 19- Pettman, D. (2015). *Infinite Distraction: Paying Attention to Social Media*. Polity Press.
- 20- Plantz, K. E. (2015). *Navigating the Anthropocene: A New Materialist Analysis of Climate Fiction and the Problem of Nonhuman Agency* (Publication No. 3701132) [Doctoral dissertation, University



- of Nevada, Reno]. ProQuest Dissertations Publishing.
- 21- Sankoff, G., Wagner, S. E., & Wolford, T. (2008). "The Social Life of Discourse: An Introduction." In G. Sankoff, S. E. Wagner, & T. Wolford (Eds.), *The Social Life of Language* (pp. 1–20). John Benjamins Publishing.
 - 22- Simon, B. (2004). *Identity in Modern Society: A Social Psychological Perspective*. Blackwell Publishing.
 - 23- Smith, A. (1776). *An Inquiry into the Nature and Causes of the Wealth of Nations*. W. Strahan and T. Cadell.
 - 24- Stibbe, A. (2015). *Ecolinguistics: Language, Ecology and the Stories We Live By*. Routledge.
 - 25- Stibbe, A. (2021). *Ecolinguistics: Language, Ecology and the Stories We Live By* (2nd ed.). Routledge.
 - 26- Tracy, K., & Robles, J. S. (2013). *Everyday Talk: Building and Reflecting Identities* (2nd ed.). Guilford Press.
 - 27- van Leeuwen, T. (2008). *Discourse and Practice: New Tools for Critical Discourse Analysis*. Oxford University Press.