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A critical analysis of women's and men's public discourse on climate change

Relatore
Prof. Erik Castello

Laureanda
Alessia Pizzarelli
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Alle numerose strade della vita,

e al coraggio di saper scegliere la propria.

Table of contents

Introduction

"Adults keep saying: 'We owe it to the young people to give them hope.'

But I don't want your hope. I don't want you to be hopeful. I want you to panic. I want you to feel the fear I

feel every day. And then I want you to act. I want you to act as you would in a crisis.

I want you to act as if our house is on fire. Because it is."

By using the powerful and disturbing metaphor 'our house is on fire', Greta Thunberg explains it all. She is extremely challenging, bold and unapologetic. She does not attempt to soften the message and she does not try to ingratiate the audience: it is her boldness that makes us trust her words.

In the last few years, climate change has become a threat like never before. Climate change refers to weather patterns and long-term shifts in temperature: it is due to the burning of fossil fuels, which generates greenhouse gas emissions that trap the sun's heat and raise temperatures. Even though many people think that climate change mainly means warmer temperature, it is only the beginning of the story. It affects our health, safety and the ability to grow food: since earth is a perfect system in which everything is connected, any kind of change in one area can provoke changes in other ones.

Many organizations and institutions are providing several ways to deliver economic benefits and, at the same time, to improve our lives and protect the environment. They know that ignoring the issue is not an option and that adaptation is required now: it must be prioritized for the most vulnerable people who are coping with climate hazards every day.

Today, a key role in this situation is played by activists, who continuously inspire people to protest against climate change, worried about their future. On March 15, 2018, the global initiative 'Youth4Climate' called a strike and different meetings that united more than a million young people in 2,083 cities in 125 countries, with the purpose of raising awareness about the climate change situation and demand the government to act. This is what activism can do and, as a matter of fact, this kind of speech analysis is crucial when considering the effects that language can have on other people.

Linguistic analysis of ecological discourse has been the subject of several studies over the years, since it can be considered extremely close to our everyday lives. Moreover, it might provide a vast range of information which are useful to understand language mechanisms. Therefore, we can say that studying linguistic analysis can be of a great interest for everyone, in particular for those who are wondering how some people succeed in encouraging the masses to take action against climate change.

The aim of this dissertation is to study and analyze the impressive power of language, focusing on the main differences between the attitudes of female and male activists while talking about climate change issues. In order to do so, the research was organized in the form of two Case Studies: the first focuses on exploring the main differences in gendered language; the second explores the language used in Greta Thunberg's speeches.

Speeches given by influent people have been chosen, according to their relevance, quality of speech and accessibility. The speeches belong to people who can be valid representative of significant changes, initiatives and solutions to face this problem. These speeches can, therefore, provide the reader an overview of different perspectives towards the situation in which we find ourselves: for this reason, the selected speeches belong to people of different age and role in their community, from PMs and presidents, to executives and actors.

Subsequently, three corpora were created: one for men's speeches, one of women's ones and one of speeches delivered by the teenage activist Greta Thunberg. According to the literature on the topic, men and women are different in their way of thinking, talking and expressing themselves: these claims will be explored through the present analysis, for which corpus-based methods were used to explore the explore the language of female and male activists and that of Greta Thunberg. Therefore, this research focused on the main characteristics of language of both genders, trying to investigate the differences and similarities in the exploration of an issue which is extremely relevant nowadays. For instance, women are known to use more polite forms and express emotions more openly than men do, more schematic and impenetrable when dealing with inner feelings.

This dissertation will also attempt to understand whether gender makes a difference in the promotion of environmentally friendly behavior and action against climate change, and secondly whether women and men have the same sensibility in addressing these kinds of problems.

The choice of climate change as the subject of speeches is extremely important because it allows to highlight the possible emotions which can emerge when dealing with these kinds of issues, since it is virtually impossible to be a neutral observer.

The work is divided into five chapters. The first three will provide the reader a detailed overview of the main concepts and theories necessary to fully understand the analysis (carried out in the chapters 4 and 5). The first chapter focuses on the subject of ecolinguistics and is divided in this way: the first paragraph is on language ecology and the second on critical discourse analysis, the two areas of interest of ecolinguistics; The other two paragraphs are centered on the message construction and the channel through which the message is expressed, the discourse of activism. Then, the second chapter deals with linguistic attitude in communication, that is crucial for an accurate analysis of the discourse: it includes some information about beneficial discourse and gendered language. The third chapter focuses on the presentation of corpus linguistics as a methodology also for eco-discourse analysis, from the main characteristics to the principal analytical tools. Finally, the fourth and the fifth chapter will be devoted to the two Case Studies of the selected speeches: the first one is dedicated to the comparison between the women's and the men's speeches about environmental issues, while the last chapter is dedicated to Greta Thunberg's speeches, that is: the most iconic example of female and teenage environmental discourse that is spread nowadays.

CHAPTER 1

Ecolinguistics: Linguistics between language and ecology

Many people think that climate change is only a matter of warmer temperatures. But temperature is only the starting point of the story. Intense droughts, severe fires, water scarcity, melting polar ice and rising sea levels are only few examples of the consequences of climate change. Since earth is a system in which everything is connected, changes in one of these areas can influence changes in another one. The consequences of climate change, among others, include also our health, housing and safety, which affect especially small island nations and developing countries, more vulnerable to climate impacts.

In this context a new kind of linguistics research has emerged, ecolinguistics, a branch of linguistics which takes into account not only the social context in which a language is immersed, but also the ecological context in which societies are immersed. Research on ecolinguistics takes the form of a variety of studies, including, for example, theoretical, methodological and empirical ones, by offering new perspectives on all the levels for linguists interested in ecology.

Considering that ecolinguistics links the study of a language with ecology (Block de Behar and Mildonian, 2009: 185), it can be divided in two areas of interest: language ecology and eco-critical discourse analysis, both of which will be presented in the next two paragraphs.

Subsequently, the discourse of ecological issues will be analyzed, given that it represents the basis of the ecological message construction, and also the language of activism, since is considered the direct channel of expression of ecological problems to audiences.

1.1 Language ecology

The first area of interest of ecolinguistics that will be analyzed is language ecology, a concept that derives from the study of living beings and the interrelationships of these organisms. Even if the definition of 'language ecology' can be hard to express due to the multitude of concepts collected by this topic, it can be rendered more simply though a metaphor expressed by Einar Haugen in a talk given in August 1970 (Fill and Mühlhäusler 2006: 43): he defined it as "the study of interactions between any given language and its environment.". The concept contained in this metaphor is based on the idea that healthy language ecology is considered essential for healthy ecosystems (since ecological knowledge is built into local linguistic varieties). Moreover, the word 'environment' is intended to include both the society that uses the language and the place in which people live.

In other words, language ecology can be described as the study of how languages interact with each other and the places they are spoken in, including also the preservation of endangered languages as an analogy of biological species. In relation to this problem, linguistic ecology is trying to provide useful solutions and answers, both in terms of documentation and study of many languages that are now disappearing, and in terms of protection of the ones which are threatened and risk to no longer exist in the next hundred years.

According to Haugen's metaphor, we can state that it enjoyed a remarkable popularity in 1980, a year in which many books, chapters and articles on ecolinguistics were published. In all these publications it is possible to observe how ecological concepts such as 'conservation', 'interaction', 'environment' are used for sociolinguistics phenomena: the intention was help to see in new perspectives and welcome new worldviews.

In this framework, a different opinion was expressed by Michael Halliday at the AILA conference in Thessaloniki in 1990, when he stressed the connection between language on one hand and classicism, growthism and specisim on the other. The main example that Halliday gave was that of 'economic growth', where he described how the orientation of the English language towards terms

such as 'growing', 'tall' and 'good' gave a positive aspect to growth in itself, despite its negative consequences on the ecological level. This perspective is considered important because, starting from Halliday's initial observations, the field of ecolinguistics fully developed also in the field of education for sustainable development in the next years.

Halliday (1992:73 cited in Fill and Mühlhäusler 2006: 48) pioneered the study of the interconnection between language and environmental problems, and also between language and conflict and peace. This second link between language and ecology led to a body of work in eco-criticism, in which both language system and its manifestation in various parts of discourse are criticized as un-ecological, considered responsible for environmental degradation in all of its forms, including conflicts.

These two talks were crucial for ecolinguistics, because they led to two different approaches which can be associated with the two authors mentioned: the first one is centered on the understanding of the concept 'ecology' in a metaphorical way; the second one is based on the comprehension of the concept of 'ecology' in relation to the investigation of solution, whether linguistic research is seen as a possible solution to environmental problems.

If language and environment intersect continually, we need to take into consideration the differences that may raise between different environments and, in particular, cultures. Let us see now in depth this kind of connection between culture, language and ideologies.

1.1.1   Linguistic eco-systems: culture and environment

Since language and environment are profoundly interconnected, it is necessary to consider also the culture and ideologies of communities, which play a fundamental role in the communication process. As regards ideologies, it is possible that people who belong to similar cultures have the same ideologies in relation to environmental problems. A metaphor that has helped to analyze this topic is

11

the one of so called eco-systems, based on the relation between language and the world. In ecolinguistics, we can talk about 'language world systems', i.e., cultural systems created in an evolutionary process which differ from one another according to culture (Fill and Mühlhäusler, 2006: 7). The interaction within these systems happens in a reciprocal way: on the one hand, languages influence the world for us, but on the other hand languages are shaped by the environment, for example specific situations or trends of thought.

In the present study, every opinion on environment could be supported or transformed by social forces (Stibbe, 2020). In fact, language and culture are not the direct expression of the physical environment, but their existence and continuation depend on it.

In Fill and Mühlhäusler opinion (2006: 5), diversity of language reflects the adaptation to specific environmental conditions. In order to mitigate these differences, Fill and Mühlhäusler suggest some strategies to overcome these kinds of problems, which in their opinion can be summarized in four solutions: the first solution is based on the creation of an environmentally more correct biocentric language, useful in the case in which clear ideas are absent; the second solution is educating speakers by creating greater awareness that languages are not neutral descriptive tools; another solution is to promote better law-informed discourses, combined in some cases with small amounts of lexical enrichment according to the environment. The last solution, which is the one of corpus planning, assumes that communication is a mechanical process of transferring messages into signals by means of a shared code: in reality, meanings are negotiated by the participants in speech events in relation to different interpretations of them (they are not dictionary definitions, so they are not neither mechanical). This solution is the only one which needs to be revised.

On the basis of these studies, new environmental ideologies have been actively formed not only accordingly to culture, but also in relation to personal people values. In next sub-paragraph different kinds of ideologies will be selected, which are considered important to our analysis since they show several types of perceptions about the current environmental situation.

1.1.2 Ecological philosophies: the importance of ecofeminism

In this framework, we can observe one subject that has significantly risen attention, which is known as "ecosophy": in 1995, Naess (cited in Stibbe 2020) used this term for the first time, intended as the abbreviation of the expression 'ecological philosophy', to describe a set of philosophical principles including ecological consideration. This concept includes also a vision of a better society and the steps required to achieve that vision. However, there are three main schools of thought in forming ecosophy proposed by Stibbe: the first one is from-anthropocentric-to-ecocentric view, that means it goes from a human-centered perspective to one centered on all life perspective; the second is from neoliberal on the one hand to either socialist, anarchist or localist on the other; the third encompasses an optimistic to a pessimistic point of view. The common purpose of the ecosophies enlisted below, is the one of expressing concern and describe ecological problems in public speeches, with the aim of being in touch with listeners.

In this regard, we can mention 'Deep Ecology' philosophy (Fill and Mühlhäusler, 2006: 57), which recognizes the intrinsic value of animals, plants and humans and the natural world itself. This is a way to encourage people to protect and preserve the conditions that support life, including the human one. Another perspective is called 'The Transition Movement', which is based on the concept of 'resilience', as both depletion of oil and climate change lead to a decline in the ability to support human life. Transition, which is considered as a positive worldview, aims to encourage people to look after each other and fulfill their own needs inside an unreliable international economy. Another movement which has an optimistic view is the 'Dark Mountain' project, which aims at generating new stories for survivors and preparing people after the inevitable collapse of industrial civilization. According to this, we can mention a philosophy which is called 'Deep Green Resistance': it sees industrial civilization as evil due to the sufferings it causes to humans and aims to hasten its destruction through carefully planned sabotage.

An interesting ideology to our analysis is 'anthropocentrism', on which ecolinguistics focus on their studies and that maintains the separation between humans from the rest of creation. Fill and Mühlhäusler (2006: 49) claim that linguistic anthropocentrism idea comes to surface in the way language defines every natural phenomenon from the perspective of their usefulness for the mankind. Anthtopocentrism is believed to be the central problematic concept in environmental philosophy, where it is considered to be the main source of problems created by human action within the ecosphere. Many supporters of anthropocentrism state that the real issue is that actually global environment must be made gradually suitable for humans. In fact, defenders of anthropocentrism concerned with the ecological crisis claim that the maintenance of a sustainable, healthy environment is the key to human well-being.

A more radical perspective, according to Fill and Mühlhäusler (2006: 58), is represented by 'Social Ecology', which sees the origin of ecological destruction as existing in oppressive social hierarchies: in this perspective, humans will continue to dominate nature and treat it as a resource until they stop dominating each other. A similar point of view is presented in 'Ecofeminism', which recognizes the cause of ecological crisis in men's domination of women. This topic will be analyzed more in depth, since is important to our analysis.

The ecofeminist theory is based on the feminist perspective, grounded in green politics, that calls for an egalitarian, collaborative society in which there are not dominant groups. The main idea emphasized by ecofeminism is that both women and nature must be respected. Furthermore, some discourses link women specifically to environment because of their traditional social role of caregiver: the marginalization of women is evident in the gendered language used to describe nature, such as "Mother Earth" or "Mother Nature".

Ecofeminist analysis explores the connections between women and nature in culture, economy, politics, literature, religion and also iconography, and addresses to the parallel between the oppression of nature and the oppression of women. Maiti and Chakraborty (2019: 6) claim that ecofeminism becomes a critique of Western culture in the development of countries, which

comprehends different themes such as the critique of maldevelopment (an extremely faulty or imperfect development) and colonization, the importance of women's grassroots struggles, and women as guardians of biodiversity. At the basis of this movement there is the idea that Western patriarchal society, including exploitation, oppression, colonization and domination, has directly caused irreversible environmental damage. Western patriarchy has labeled women, nature, and other groups as not growing the economy and blamed them to be "unproductive".

According to a critique of this movement made by Cuomo (1998 :114), we can mention the "essentialism" one: the critics believed that ecofeminism reinforces patriarchal dominance and norms. Ecofeminists equated women with nature by grouping all women into one category, enforcing in this way the societal norms that feminism is trying to break. Additionally, modern ecofeminism is concerned with a variety of issues such as equal pay and equal rights, toxic pollution and more. In the opinion of social ecologists', ecofeminism does not care enough about the actual condition of women, which is why it is sometimes as considered anti-progressive. Social feminists oppose ecofeminists by arguing that they focus too much on a mystical connection between nature and women, while they should focus on gender roles in the political economy, as social feminists do. Ecofeminism is often identified by its critics as not well-developed, besides the fact that it is particularly vulnerable to charges of essentialism.

Ecofeminists claim a space in which to discuss the connection among whatever gets labelled as 'natural' in a discursive, conceptual and practical way by rejecting any form of domination and submission. The importance of ecofeminism is due then to the central idea that social and environmental issues are not separate, that the causes for the mistreatment of women, people of color and the environment stem from the same place. Therefore, from an ecofeminist perspective, it is necessary to view all of these issues collectively.

1.2 Critical Discourse Analysis

Critical discourse analysis, usually abbreviated as CDA, is an interdisciplinary approach to the study of discourse which tries to answer critical questions that presuppose a study of relations between power, dominance, manipulation and social inequity.

Critical discourse studies emerged as a 'network of scholars' in the early 1990s in Amsterdam: through the support of the university of Amsterdam, Teun Van Dijk, Normal Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak spent two days together to outline and discuss critical discourse analysis approaches. This meeting made it possible to confront different theories and methodologies in discourse analysis and led to several findings. In general, they found that all the approaches were problem-oriented, and they were characterized by common interests in deconstructing ideologies through the investigation of semiotic data (Meyer and Wodak, 2015: 4).

Van Dijk claims that CDA should deal primarily with the discourses of power and abuse, but also with the inequality and injustice that result from it. In doing so, critical discourse analysis captures something important about the social world and plays a key role in showing how social phenomena are discursively constructed (Van Dijk, 2009: 65). In other words, critical discourse analysis emphasizes that ideas, knowledge and facts are not static, but change in relation to discourse. Even though several misunderstanding about the nature of this approach, Van Dijk claims that CDA is not a method of analysis. In order to explain better this concept, it is useful to quote Van Dijk (Meyer and Wodak, 2015: 3):

"Contrary to popular belief and unfortunate claims of many papers submitted to discourse journals, CDA is not a method of critical discourse analysis. This may sound paradoxical, but I am afraid it isn't. Think about it. Indeed, what would be the systematic, explicit, detailed, replicable procedure for doing 'critical' analysis? There is no such method. Being critical, first of all, is a state of mind, an attitude, a way of dissenting, and many more things, but not an explicit method for description of the

structures or strategies of text and talk. So, in that sense, people who want to practice CDA may be supposed to do so from a perspective of opposition, for instance against power abuse through discourse […]."

Thanks to Van Dijk's contribution, who describes what being critical means, it is possible to outline CDA subject. Methodologically, CDA is different from any other study: in fact, it is therefore a multi-methodical approach which analyses and explains social phenomena (Meyer and Wodak, 2015: 3). Critical discourse analysis encourages researchers to ask questions like: if we are determined by social discourse, what determines the discourse? If discourse refers to a particular view of an event, who creates that view?

In answering these questions, an approach that has been particularly influential in critical discourse analysis was introduced by Michel Foucault. This form of analysis outlines a genealogical work in which power was linked to the formation of discourse in specific historic periods. In his opinion, discourses exercise power and regulate ways of talking, acting and thinking. Foucault's method analyses how social world, expressed through language, is affected by several sources of power, in particular in politics. In other words, Foucault's study attempts to comprehend how individuals view the world in relation to ideology, politics and institutional relationships.

The concepts of 'ideology', 'discourse', 'power', 'social practice' and 'common sense' have been introduced in this subject by Fairclough, who argues that language should be analyzed as a social practice through the lens of discourse in both speaking and writing (Fairclough, 1995: 28). An important concept in CDA studies mentioned by Fairclough is the one of naturalization, a process in which ideologies are 'naturalized' and come to be seen as common. In that way, the meanings that sustain relations of power and domination, seem 'naturally plausible' to the social order. In Fairclough's opinion (1995: 28):

"Adopting critical goals means aiming to elucidate such naturalizations, and more generally to make clear social determinations and effects of discourse which are characteristically opaque to participants. […] The critical approach has its theoretical underpinnings in views of the relationship between 'micro' events (including verbal events) and 'macro' structures […]."

In order to elucidate these opaque and hidden meanings, Fairclough developed a three-dimensional model for studying discourse, called dialectical-relational approach. He mapped three separate forms of analysis: the analysis of spoken or written language texts, the analysis of discourse practice, and the analysis of sociocultural practices. In the first one, also considered the micro-level interpretation, various aspects are taken into consideration such as syntactic analysis, the use of metaphor and rhetorical devices. The second level, called by Fairclough the meso-level, is the one of discursive practice, which involves issues of production, including for instance how institutions produce texts and who the target audience is. The last one is called macro-level, in which intertextual and interdiscursive elements are analyzed which try to take into account the societal currents or the ideologies that are affecting the text taken into exam.

Fairclough (1995) also concentrated on conversation analysis and other pragmatics theories in developing text analysis methods to explore linguistic aspects such as modality, turn-taking, politeness, topic control as well as styles and voices. In his study, he analyzed medical interview discourses, political discourses and news media discourses: the most recent of his works is based on the analysis of argumentative texts in order to uncover neoliberalist ideologies embedded and masked in government discourses and economic discourses circulating in the public spheres in UK.

Critical discourse analysis has been used to examine rhetoric in political speech acts and any other form of speech used to manipulate the impression given to the audiences. This three-dimensional framework introduced by Fairclough is used to carry out the analysis presented in this study. The texts will be analyzed on the basis of these three levels.

1.2.1 Halliday's constructivism

Ecolinguistics can explain how languages relate to each other and the place where they are spoken. According to the first level of Fairclough's approach, we can mention an important theory about the relationship between language and its influence on the world, called constructivism. It was introduced by Michael Halliday, who defined grammar as a 'dialectic between the system and the instance'.

In Halliday's view, cultural patterns are embedded in our language and reinforced in everyday discourse: for example, ideologies as growthism, sexism and classicism are contained in grammar. Among these ideologies, Halliday recognizes the presence of many other ideas that are grounded in our languages, "construing" in this way our cultures: the unlimitedness of our resources and the special position of humans.

The idea of linguistic constructivism was a severe critique made by Halliday (1992, cited in Fill and Mühlhäusler, 2006: 33) to the language system. Halliday aimed at contrasting any form of prevailing or dominance, in order to put every form of life on the same level. More in detail, the main ideas stated by Halliday are the following: in our Standard Average European (SAE) languages, natural resources are shown to be unlimited, thanks to the use of mass nouns or uncountable nouns which suggest infiniteness.

Also, in pairs of contrasts like 'big' and 'small', the 'growth words' are always the neutral terms and the most common found in our languages: in other words, the metaphoric system of SAE languages favors the growths. An example that we can find in Fill and Mühlhäusler (2006: 48) is that it is more probable to say "how fast is the car" than "how slow, or "how big is her income" than "how small".

Furthermore, our languages are reluctant to admit non-human agents. For example, the clause 'what's the forest doing?' would be seen as not acceptable by most speakers, since agents have to be only persons and not inanimate objects.

The last idea expressed by Halliday is that the special position of the human species is expressed through the use of pronouns, as he/she as special pronouns for humans and it for all non-human beings, including the exclusion of many collocations for animals and plants as think, know, believe, sympathetic.

These elements seem to be usually utilized in SAE everyday languages and influence people's ideas and their attitude and behavior towards something that is ethically incorrect. A question which is frequently raised in the criticism of language from an ecolinguistic perspective is whether should be more correct to change language itself or whether should be made aware citizen about the previously explained facts.

According to this idea, the main solution is provided by suggesting a change in language that allows to take care of new ecological views of the world. In particular, it has been pointed out that ecolinguistics manipulate power through language: this critique is particularly directed to the writers who have criticized the use of euphemisms, who called lies the word 'recyling' or the expression 'atomic waste' because they minimize the danger by comparing nuclear energy processes with 'harmless' ones.

The aim of the ecocriticism is not only providing proofs of destructive effects of discourse, but also to make resources available to resist it. It also shows how discourse shapes relationships between humans, other species and the physical environment in many different ways.

1.2.2 Wodak's discourse-historical approach

Wodak's "discourse-historical approach" (usually abbreviated as DHA) focuses on criticizing the naturalization and masking of ideologies in everyday language and discourse (Lin, 2014). This idea provides a powerful methodology to explain Fairclough's macro-level features, in particular interdiscurive ones. According to this level, we can find macrostructures as inequality, which are

persistent and can get reinforced though discursive processes over a sustained period of time. Her approach is useful because she provides, though her methodology, information about the second level (called meso-level) of our analysis, in particular about target audiences and the construction of an argument. She elaborated five questions which usually guide DHA analyses:

1) How are persons, objects, phenomena, processes and actions named and referred to linguistically?

2) What characteristics, qualities, and features are attributed to social actors, objects, phenomena and processes?

3) What arguments are employed in the discourse question?

4) From what perspectives are these nominations, attributions, and arguments expressed?

5) Are the respective utterances articulated overtly; are they intensified or mitigated?

The strength of Wodak's methodology is that the analytical procedure is easy to follow by someone who has a linguistic background but not a theoretical one. DHA has been chosen to carry out our analysis, because it can provide information on target listeners and on the ways in which environmental discourse is produced. This model may also present some weaknesses, for example the largely linguistic analytical focus that does not equip the analyst with the theoretical frameworks to connect the linguistic analysis to the analysis of social practice.

1.2.3 Van Dijk's socio-cognitive theory

Among others CDA researchers, Van Dijk is the only one who proposed integrating a further level in the Fairclough model, the cognitive one (Van Dijk, 2009). This layer would mediate between the micro and the macro level, in other words, between the structures of language and the structures of society. The further level proposed by Van Dijk explains how larger societal structures are enacted

and reproduced in everyday language and discourse. We will now focus on Van Dijk's macro-level analysis.

In his theory, Van Dijk focused on how social inequalities and ideologies are being reproduced in the society and how they are perpetuated in everyday local linguistic and discourse practices. In one of his studies, Van Dijk takes into exam the racist discourses in different domains of society, arguing that élite groups in society play an important role in authorization and legitimation of racist policies and everyday racist practices.

Van Dijk differentiated between élite racism and popular racism: in his opinion, it is the racist discourses of the élites in different domains of society that provide both the cognitive frameworks and the discursive resources for the reproduction of ethnic stereotypes in everyday talk and in the thought of the masses. The reproduction of stereotypes could lead then to ideologies based on inequalities. In this example it is possible to recognize one of the domains analyzed in critical discourse analysis: inequality by white dominant groups against minority groups or immigrants. They are controlled by powerful symbolic élites and organizations, for example those of politics and mass media, who have privileged access to public discourse. Each of these components of the theory is necessary to account for racist discourse in society (Van Dijk, 2009)**.**

Discourse structures like the political one are interpreted and explained by underlying socially shared ethnic prejudices and racist ideologies that influence the mental models of individual language users. At the basis of opinions there is the system of knowledge accumulated during our lifetime and shared by the members of communities. Whereas social knowledge is defined as beliefs shared by community or cultures, there are forms of social beliefs that are only shared by specific groups: attitudes and ideologies.

1.3 The discourse of ecological issues: the construction of the message

We can say that the connection between ecology and language is based on how humans treat each other and the natural world, which is directly influenced by our thoughts, ideologies and worldviews which are consequently shaped through language. In fact, it is through language that the world is reduced to objects or resources to be exploited and it is always through language that people can be encouraged to respect and care for the systems that support life.

As environmental scientists are literally part of the environment they describe, linguists are part of the communication processes in which language is researched (Putz and Verspoor 2000). Neither field of study has an objective reality to study, which is something an impartial outsider can look at from the outside. Moreover, environmental discourse is probably best defined by its refusal to privilege a single perspective and by the need to employ a wide range of perspectives on communication and language. Taking a part and having personal perceptions are only two of the various elements needed to express ideas about ecological issues. In the next sub-paragraphs two theories are presented, which are considered useful for our analysis since they are at the basis of the construction of environmental message: the first one is Whorf's relativity theory, that explains how creating awareness through language, and the Gaia hypothesis, which concentrate on the morality and on empathy contained in the message.

1.3.1 Whorf's relativity theory

A source of inspiration for ecolinguists in terms of diversity and relativity are Whorf's writings: he stresses the topic of relationship between language and the worldview, which has been particularly useful for several studies (Putz and Verspoor 2000: 92). Whorf's relativity theory suggests that the structure of a language affects its speakers and at the same time people's perception are relative of

their spoken language. Languages can then create perceptions, feelings and awareness. The use he made of the notion of 'worldview' is also very important, because it has been used in discussing differences in the environmental discourse, in particular in the one of white Australian speakers.

An interesting and important contribution to this topic is Chawla's 1991 paper on 'Linguistic and Philosophical Roots of an Environmental Crisis', in which the author argues that the recent development is Standard Average European (SAE) languages have led to an unsustainable and warning relationship between humans and their environment. The main idea and perspective that she expresses in her paper is that particular grammar habits are related to specific views about environmental issues. Moreover, grammatical constructions in SAE languages that have developed in the more recent past might have encouraged language habits that contributed to the current environmental crisis. We can now observe Chawla's interpretation of Whorf's view (1991 in Putz and Verspoor 2000: 261):

> "The habit of perceiving time in a three-tense time scheme - past, present and future - ignores the subjective awareness of time as a fluid experience in the sense that one can immerse oneself in the past as well as in the future. At the vantage point of the 'eternal now', decisions can be made on the basis of past practices, and decisions made today may become patterns of the future. The habit of recounting time in past, present and future encourages the attitude of regarding these time categories as separate spatial configurations"

Chawla's vision is based on the idea that we need to concentrate on present patterns or present environmental issues to find solutions and create an effective message. Furthermore, every attempt to take inspiration from past results can only bring to the present unpleasant and unsuccessful consequences. On the contrary, according to Whorf's view of relativity, the subjecting or manifesting comprises all we call future but not merely this. It can include everything exists in the mind and within all the forms and appearances of nature.

As we can expect, there are some shared dilemmas about Whorf's view of relativity, based on the idea that languages are 'shapers of events' (Putz and Verspoor 2000: 97). This kind of view cannot be acceptable for ecolinguists, whose studies are centered on the wish to arrest and reverse environmental crisis: exposing environmentally harmful metaphors and misleading encoding are part of the ecolinguistic approach. Even if we can observe and point to a harmonic fit between language and its ecology, the problem of transferring knowledge remains latent.

The dangers of privileging a particular way of expressing environmental issues was recognized by Whorf. At the time he composed his work, an environmental crisis in the United States was taking place: heavy industry polluted rivers and lakes, inefficient agricultural practices and so on. Even though they were hard times, Whorf did not address these matters directly in his discussions, but he based his work on the intrinsic value of diversity of culture. In fact, the problem of recognition is the main element to discuss: our everyday language, in any society we find ourselves, would appear to be quite capable of recognizing problems of a certain order of magnitude but not global problems and long-term trends. For this reason, the expression of these major problems was avoided by Whorf, who tried to catch the attention of people by presenting other kinds of problems.

Linguistic diversity praised by Whorf can make knowledge about local conditions of a certain temporal order of a magnitude more accessible. We must bear in mind that the gap between what one might need to know and what one can know remain huge: Whorf's studies and perspectives are then required when different languages create conflicting interpretations.

Thanks to this contribution and analysis about the relationship between language and ecological problems, we can now observe how speeches on environmental issues are built from an ethical point of view.

1.3.2 The Gaia hypothesis

In order to illustrate the ethical dimension of environmental discourse, a new controversial concept called the "Gaia hypothesis" has been introduced (Fill and Mühlhäusler, 2006: 263). This hypothesis was formulated by the chemist James Lovelock and co-developed by the microbiologist Lynn Margulis in the 1970s, and is based on a multi-faceted approach, which is ethical, holistic and scientific.

The Gaia hypothesis uses myths or ancient references like Greek goddess Gaia, Mother Earth, but also a scientific vision of Earth itself as a self-regulated entity where all life forms interact, able to adapt to change in relation to perturbation caused by human intervention. The aim of the hypothesis is the one of reconsider our relationship with the environment, not only in economic terms but also ethically speaking, a concept which turns out to be useful in expressing environmental issues.

The Gaia hypothesis illustrates a postmodern conception of morality intended as empathy towards the rest of the world: this concern of morality is in contrast with the modern approach of moral judgement, which requires the establishment of a distance between the object that is the centre of moral concern and the unfeeling subject.

This concept can also be intended as a metaphor which encourages people to feel responsible and interdependent. It is engaging us in moral questioning and at the same time allows us to break free from indifference and distance as a guarantee of moral objectivity about the world we live in.

Some critics considered the Gaia hypothesis too teleological and against the principles of natural selection. Even so, the Gaia hypothesis keeps attracting criticism and many scientists state that at its basis there is the belief that things are purposeful and aimed towards a goal, an idea that has never been expressed in Lovelock writings (1972). With regard to causality in Gaia, Lovelock argues that no single mechanism is responsible and that the connection between the various mechanisms may never be known. Nowadays, the Gaia hypothesis continues to be skeptically received by the

scientific community: in fact, there is a shared opinion that life has a destabilizing effect on the environment, rather than a regulating one.

According to the fact that the environmental message is embedded with specific expressions and morality, we must now ask ourselves: how should these problems be expressed in the public sphere? We will discuss it in the next paragraph.

1.4 The discourse of activism: The language used in speeches

Environmental activism has undeniably played a significant role in impacting decisions on environment and development. Sule (2020: 105) talks about 'EnvironMentality', which is based on the idea that eco-activism "does not save the world but it helps us envision it with more alert eyes".

The language of speech can also be intended as 'lingvoeconomics' (Pixel 2016: 387), which is characterized by a particular way of interaction of elements as openness of intent, value orientation, normative and so on. A useful tool for expressing values and normative is the media, which succeeds to present numerous environmental stories in order to form a well-informed public. In Pezzullo and Cox's opinion (2017), media always tend to oversimplify complex issues and adopts a dominant role in public perceptions, risking to underemphasize consequences and overdramatize disputes in reporting on the environment. Moreover, media presentation of environmental issues has a huge influence on shaping public concern, by diminishing or fueling it.

People perception is one of the crucial topics of environmental sustainability and communication. We can say that, if people are inundated with persuasive appeals suggesting that their self-interests are well served by cooperating in ecosystem management regimes, they are likely to change their attitude and behavior. Citizens will also be motivated to express their concerns as well as demand accountability. Moreover, concrete and professional figures, such as prime ministers or presidents, are needed to identify what constitutes a problem for community health and interests and

find solutions to these problems, making people aware and push them to take action at the same time (Senecah, 2004: 177).

Writer-activists combine their professions with activism or abdicate professions for activism: they have a strong desire to give life and dimension to the strategies that emerge from those who bear the impact of the planet's ecological crisis. In other words, they feel such a duty that push them to intervene on behalf of the world's ecosystem people (Cuomo, 1998: 18).

Sometimes, the most exemplary writer-activists are those who are themselves victims of the eco-destruction they go against. New environmental activists see the State as the real culprit, since it allows itself to be used by the largest companies. There is a shared hope that through the craft of writing, stretched with ideology, we can enable action of the oppressed biodiversity and get rid of institutional powers responsible for inhumanity and eco-destruction. Activists also stress on a lamentation expressed with a sustained tone, a righteous rage and a victimhood in which the writer sees herself/himself.

A problem of eco-activism is its inclination to the human agenda: it has the tendency to make the fate of humans a priority over that of nonhumans and to reemphasize the nonhuman implications of environmental strategies (Sule 2020).

In this regard, we can mention a peculiar example of eco-activism in a postcolonial society in northern Nigeria, marked by an existential problem concerning the people's struggles with their cultures and traditions that may have been shaped by colonial histories. The dominant ethnic group in Kano and its suburbs is the Hausa, whether the dominant religion is Islam. Umar-Faruk, a very determined young man who belongs to this religion, embarked on eco-activism even though he knew the consequences it might provoke. He confronted his father and tries to save himself from his culture and the Islamic tradition.

This example is useful to the discourse of eco-activism because it demonstrates that it is a social phenomenon, viewed as the response to planetary destruction need to take into consideration the social features that distinguish societies for one another.

Eco-activists intentionally alter the perception of people with the purpose to seek mobility towards a more ecologically conscious society. They mobilize masses through a series of speech practices which become part of a series of strategies of discursive action.

A first strategy involves stylized proclamations of an oppositional attitude: the verbal act of expressing dissent is an important part of a testimonial rhetoric that insists to tell the truth. Michel Foucault's (1982, cited in Krippendorff and Halabi 2020) introduces the notion of 'fearless speech', defined as the activist's urge to "put one's body on the line": in this kind of communication, the speaker chooses frankness instead of persuasion, truth instead of falsehood and moral duty instead of self-interest and moral apathy. Some examples of the use of this rhetoric are for instance dissident organizations' mission statements or public letters, which put a double emphasis on truth and courage.

A second discursive strategy is employed in assuming the role of witness in front of ills caused by the government. Witnesses stress the authenticity of their accounts by trying to induce the audiences to feel an 'epistemic responsibility', expressed more profoundly by the refrain 'do not say you did not know'. Many of these accounts include narrative segments, in which recent life-changing moments are seen as 'moral shock narratives': these moments are for the author a source of acute distress which lead to self-recognition and create the opportunity of a radical change of the heart.

A third strategy used to mobilize the action of language involves lexical choices: words can be used in favor of a particular social cause by naming some events and, in addition, reflect our inner perception and opinion of things. Especially the naming practices have become an activist gesture of defiance. Another strategy centered on lexis is based on the concreteness used to express some topics, instead of abstraction and vagueness. Basically, it is considered a duty to reveal these topics in such a precise and specific way.

A final strategy involves moral shock narratives, factuality and truth-telling, the use of irony and self-mockery, used to debunk the very rationality of the economy and government.

These strategies are all designed to enact the narrativity of language in activist contexts and express the idea of words as acts which are performed. Language can be valued or devalued when

used as a tool of expression. In other words, language as a talk about reality but never reality itself can be devalued, whether speech act theories which focus on the language potential are seen as an evaluation of language. An example of devaluation of language are the US Presidential elections in 2016, when statements uttered in the campaign were so vacuous and self-contradictory that they lost their saying power. The rhetorician Marianne Constable (2011 cited in Krippendorff and Halabi 2020) claimed that in the moment in which words lose their ideational content they are devalued. On the contrary, language is evaluated when it is action-like and promote the "deeds not words" slogans. Activists have the power to turn words into deeds by magnifying language's action potential.

CHAPTER 2

Linguistic attitude in communication

As seen in the previous chapter, activism alerts, amplifies and engages people by raising awareness on issues, which can be new or old for the listeners. The job of a public speaker is quite hard, because he/she has to ensure that his/her audience has understood what was discussed before. In order to make an impact on audiences, an exemplary attitude must be adopted.

In this regard, Pezzullo and Cox (2017) say that "attitude" is a learned phenomenon that guides our thoughts and actions. In their opinion, the importance of the notion of attitude is that we no longer remain neutral on an issue, because we have determined and decided the overall value and worth of something. The two main aspects of attitude which are directly connected with the content of a message are the attitude object and the attitude change: the first one denotes an evaluative integration of both cognitive and affective elements in relation to an object, the second defines attitudes as not steady but variable and changeable.

As well as attitude, another element which plays a fundamental role is with no doubt our behavior. It is said that pro-environmental behaviors are related to certain values: in fact, we do not make rational decisions, on the contrary, the decisions we make are based on our values. People who have strong values think that their actions can help to restore them if they are threatened, so they are also more likely to feel an obligation to act. This is the case of environmental speech, in which public discourses are written by people who in most of the cases are witnesses and consider the discussion of these topics as a duty.

According to Pezzullo and Cox (2017), there are three main types of values associated with environmental behaviors: egoistic concerns focusing on the self for example the quality of life or health; social-altruistic concerns about other people as community or humanity; and biospheric concerns about the living things and their well-being as plants or animals. All these values are

different according to people's orientation. The focus of discourse is chosen according to what potentially motivates the audience.

To sum up, the difference between attitude and behavior is that the former refers to a person's mentality, regarding the way he/she thinks or feels about something, while behavior implies the conduct of an individual or group towards other persons. In order to understand these two elements better, it is important to explain the notion of "emotional intensity" and its internal processes.

2.1 The phase-interfaced omnistructure

One element that can influence attitude is emotional intensity, the feeling of a wide spectrum of emotions in a more vivid way than most people do. In communication process, the emotions of receivers are considered one of the crucial features to take into considerations for the outcome of a speech. Nevertheless, this kind of emotion is evaluated by using the same general processes: this element is called by Hamilton (1991, cited in Barnett and Boster 1997: 2) omnistructure, which is a general-purpose mechanism for evaluating stimulus intensity and explaining how receivers process messages. This structure is useful also to understand how emotions, which influence attitude, can be increased or diminished. Thanks to this structure, a message can be rendered threatening, provocative, depressing, enjoyable or obscene.

According to Hamilton opinion (1991, cited in Barnett and Boster 1997: 3-4), the omnistructure has two key elements: firstly, we can say it is phasic because people have to follow a sequence of steps that do not vary. Secondly, it is an interface, since the degree of interaction between one process and another depends on the phase of omnistructure we are. The model of this structure is also predominantly unidirectional, moving from one phase to the following.

In Barnett and Boster opinion (1997: 5), the omnistructure as a concept offers an explanation of how information mediates the effect of emotional intensity on receiver attitudes. This structure

consists in five main phases in relation to a message, and each one of these interact with "modules" which contain other information, both affective and cognitive. A message may be considered threatening, provocative or enjoyable due to an underlying physiological substrate. The five main steps are: message exposure, perception, orientation, goal-directed thought and causal attribution.

Receivers' perception of the message occurs within the first two phases, rather than the step in which we can find comprehension and attention is the orientation, as we can see in Figure 1.
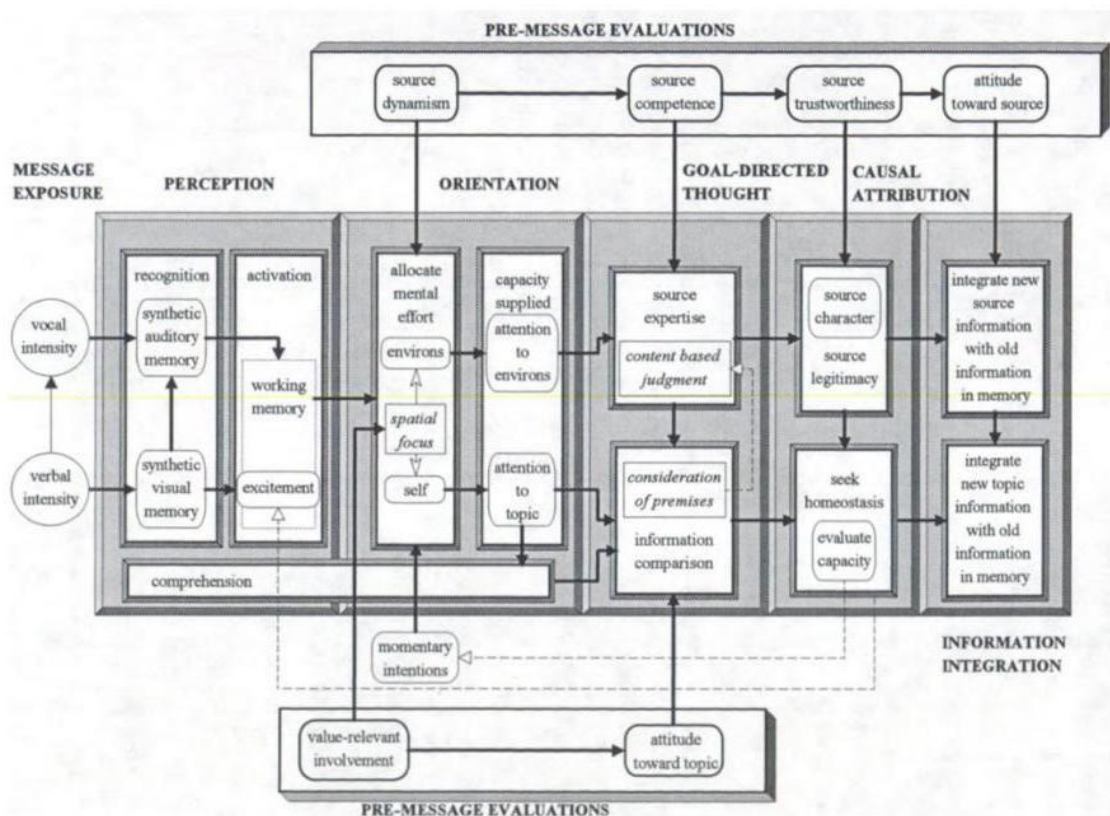
Figure 1. The Phase-Interfaced Omnistructure, Barnett and Boster (1997).

The first step is message exposure, which comprehends aspects such as intensity of the message and its mode of presentation. Message intensity is the aspect that deviates from neutrality, a deviation that can be re-labeled as 'extremity of position'. In other words, according to the fact that extremity of position is a consequence of language intensity, talking about ecological topics could lead people to take a position and not remain neutral.

Furthermore, verbal intensity is conveyed through an emotional language and through specificity, which are features that are used to describe the attributes of an attitude object. Excitement increases when images are represented with vividness and amplified by vocal intensity. Therefore, the more exciting the message, the greater its perceived intensity. In addition, the use of an emotional language suggests how a receiver should feel about an attitude: the concurrence of emotional explicitness and specificity provide the strongest excitement to receivers.

In Barnett and Boster opinion (1997: 8-9) another important element in this phase is the mode of presentation, because it can evoke different kinds of intensity depending on being either written or an audio one. If the message is both an audio and visual presentation, as on television, receivers may use gestures or facial cues to determine message intensity. It is a crucial way of expression, because the message can be perceived in many different ways, according to one's own sensibility.

Barnett and Boster (1997: 10) state that the second step of the model, the perception one, is divided in two modules: recognition and activation. The recognition is a process in which the modules of our brain interact to allow words identification and to provide inputs to our memory. Another relevant element is the activation one, in which a stimulus activates excitement and gives access to relevant memory resources. According to these findings, we can state that in environmental speech the more vivid the image or message features are, the more exciting the message will be.

The third step of omnistructure is the one of goal-directed though: in this phase we can find two modules that are the information comparison and the evaluation of source expertise. According to the first module, the comparison is between the information stored in memory and the one contained in the message. Barnett and Boster (1997: 13) claim that the topics contained in the message should increase comprehension, and those contained and accumulated in memory should impede comprehension: this is the case in which we have an opinion on a topic based on our knowledges, but we change our mind listening a speech in a conference, for example. At the end of this phase, new information is evaluated and relevant topics are accepted, whether irrelevant ones are discarded.

The fourth step of the structure is called causal attribution, in which the receivers make a comparison between their own performance with the one of the others: in fact, the flow of information goes from the evaluation of others first, and then the evaluation of self. According to environmental speeches, we need to take into consideration the element of credibility: most receivers approach a message hoping to define the correct position on an issue. This is perceived by listeners, that will then decide whether believe in the words of the speaker or not.

During the last phase, called information integration, new information about a topic is added to the old one present in the memory, producing in that way new attitudes. The attitude towards the topic of the message will depend on the information comparison process: if new information is accepted it won't cause cognitive or affective problems and it will be integrated into the receivers' knowledge structures. Ultimately, attitude will reflect the beliefs a person has about the object, in particular the information acquired. According to this fact, a persuasive message which presents inconsistencies between beliefs and the more general knowledge, can still produce attitude changes, a phenomenon called 'Socratic Effect' (Barnett and Boster 1997: 17).

It is said that attitudes can be influenced by a series of features usually pre-determined. For example, positive effect generated by charisma, kindness and other positive values can be useful to catch the attention of the listeners and push them to act. We will analyze this particular kind of discourse in the next paragraph.

2.2 The Beneficial discourse

Linguistics provides the tools for analyzing the realty in texts of our everyday life, showing and revealing the stories that exist between the lines and that sometimes are intentionally hidden. Once revealed, all these stories can be analyzed from an ecological perspective. It is necessary to ask to ourselves: do the stories we are in contact everyday destroy or protect our ecosystems? The answer

is that if they are beneficial, we need to promote them, rather than they are destructive, they need to be resisted. (Stibbe, 2020)

As said before, many ecolinguists focus on the idea of correctness and stress that language has to be gentle and respectful. Furthermore, the research of harmony in presenting some kinds of subjects seems to be particularly important nowadays.

In this regard, Zhou (2016, cited in Boguslawska-Tafelska and Haladewicz-Grzelak, 2019: 45) proposes a harmonious approach to ecolinguistics which can be interpreted both as a harmonious view of language and a harmonious ecological worldview. The harmonious view of language suggests that language should be treated as part of the world and interact with it in harmony. In fact, the roots of this approach are based on relations between elements in the universe and elements in nature, as well as between human beings and nature.

According to this view, another concept is crucial to our analysis: the 'goodness' of discourse itself. In Stibbe (2014, cited in Martinez Guillem, 2020) opinion, neither ideology is objectively good or bad: the moral judgment is based on ecosophy and aligned with ecological considerations informed by scientific knowledge and ethics. He also suggests that discourses may be largely understood along three types of discourses: the destructive, ambivalent and beneficial ones.

Let us have a look to these kinds of discourse: the first one is the destructive discourse, which contain ideologies that are antithetical to multiple aspects of the ecospohy. This means that it represents subjects like consumerism, intensive agriculture and economic void of ecological considerations. Destructive communication is aimed at deliberate and intentional infliction of moral and physical harm to the interlocutor, and can be open, hidden or passive.

The second kind of discourse is ambivalent discourse, which appears to be more ecologically inclined but still problematic, as represented by discourses of conservation, sustainability, environmentalism and green advertising. It is also defined as problematic because it still perpetuates the social order. Both ambivalent and destructive discourses have in common the opportunity of reconsidering the identification of unrealized or not fully realized possibilities for change within the

way things are. So, in this view, we have to consider the gaps of failures within the social order and what resistance exists or is possible to use.

The last type of discourse is the beneficial one. As stated by Martinez Guillem (2020), beneficial discourses are those which "convey ideologies that can actively encourage people to protect the systems that support life". This is the kind of the positive discourse that PDA (Positive Discourse Analysis) supporters advocate. The main aim of beneficial discourse is based in particular on the adoption of right ideologies. What is right or wrong has to be presented to the audience with the intention to educate them and encourage them to act.

In Martinez Guillem (2020) opinion, any attempt to promote change, whether beneficial or not, is likely to be attacked especially when the change being promoted aims to question the current system of consumption (and obviously enacts new ways of living that can prevent the worst outcomes of the effects of climate change). Effective positive discourse strategies, if well planned, may prove successful in convincing people.

As said before, an environmental communication campaign must address to people values as health benefits, improved comfort or other benefits that consumers tend to care about. Pezzullo and Cox (2017) state that it is not enough to provide information about environment and climate change, but it is necessary to study the audience. In constructing beneficial messages, the environmental speeches should avoid meaningless or negatively associated words and choose ways of communication that awake customers.

We can now mention the story of "Standing Rock Sioux Tribe", an Indian reservation between the North Dakota and the South Dakota border. Native American Participants of Standing Rock identify as "water protectors" rather than protestors, an identification which is part of a religious tradition.

In Matinez Guillem (2020) opinion, it represents an example of a beneficial discourse: in 2016 the dominant social order idea is that continuing use of oil is vital to the health of both our society and our economy and for further progress. This example is so important because the protest has

brought together 200 tribes that have not united for more than 150 years, with the aim to show solidarity and stop the construction of the so-called Dakota Access pipeline (also abbreviated with DAPL). Standing Rock, as claimed by Martinez Guillem (2020), rejects this assumption by declaring that a different way to be human and a relationship with the environment which is based on wisdom is a concept which passes through generations.

This story is defined as beneficial because it moves forward ecologically mindful way to live that should be promoted. As Stibbe (2014, in Martinez and Guillem, 2020) claims, it is not only about promoting a particular story, but about promoting a particular way of speaking that tells a useful story. Standing Rock is pivotal to understand the beneficial discourse insistence on lands which are sacred, on earth that is seen as our grandmother and water as her blood: these metaphors represent the ethical stand towards the breathing and more-than-human world. The relations between humans are based on harmony, balance and reciprocity.

The fact of recognizing different types of discourse is important because they provide different responses: in particular, destructive discourses must be resisted, ambivalent ones recognized (because they encourage the change), and the beneficial ones must be promoted.

In order to understand how harmony may be perceived differently according to our culture, a useful perspective is the one presented by Hofstede. In his Cultural Dimensions Theory, Hofstede (1984, cited in Boguslawska-Tafelska and Haladewicz-Grzelak, 2019: 18) compares six dimensions of culture, called taxonomies, with the aim to highlight the differences between mentalities of diverse cultures. These dimensions proposed by Hofstede illustrate the deeply embedded values of different cultures. These values impact not only how people with different cultural backgrounds behave, but also the way in which they will potentially behave when placed in a specific context.

Some of these indicators are for example power distance (the acceptance of the established social hierarchy), indulgence versus restraint (in particular the degree to which societies can exercise control over their impulses and desires) and masculinity versus femininity: this last taxonomy is based

on the emotional role distribution between genders, which is again a prime issue in a number of societies.

Masculinity implies a society's preference for assertiveness, toughness, achievement and material reward for attaining success, whether femininity represents a preference for modesty, cooperation, quality of life and caring for the weak. Every society recognizes many other behaviors as more suitable to females or more suitable to males. These differences represent relatively arbitrary choices in language and expression, which will be analyzed in the next paragraph.

2.3 Gender in language

Gender roles are social constructs developed over time which are based on natural human behavior (Motschenbacher, 2000-2011). Since its inception in 1970, the field of language and gender has evolved into an important and vibrant research area that has conducted to many publications in the new millennium.

Given that in 1970 the world was still based on patriarchy, is needless to say that dominance in those times invariably meant male dominance over women. In this regard, in Motschenbacher's opinion (2000-2011: 1) language and gender studies are also considered useful to raise public consciousness about fundamental gendered asymmetries in language structure and use. Furthermore, researchers concentrated on the dominance-related features of conversational behavior in which generally men linguistically exerted power over women.

In American linguistics a systematic discussion took place about the context of gender and in particular speech behavior. Robin Lakoff (1973 cited in Vellnagel 2011:3) is a woman writer who firstly introduced the expression of "women's language" in 1973, that later became the title of her book "Language and Woman's place".

In Lakoff's book, gender-specific differences were described from a male perspective, that was seen as the norm, as the language of grown-up men which does not contain anything childish (or feminine). On the other hand, we have women's language, which is reduced exclusively to 'gender' (Inoue, 2006: 22) and prevents us from understanding how the construction of gendered language also involves multiple systems of differentiation, like religion, race or class. As stated by Inoue (2006:38), gender, race, nationality or sex are socially constructed and historically emergent as practices of subject formation, such as the practice of hearing and seeing or the subject positions of listeners and observers.

In the 1980s, some researchers expressed their doubts in relation to the ubiquitous male dominance: women and men were thought to be brought-up in different subcultures, in which they acquired gender specific behavior patterns. This idea that women and men were different but, in principle, they were equal was not accepted and criticized by dominance-minded researchers for "selling the apolitical" (Tromel-Plotz in Motschenbacher 2000-2011: 2). It must be acknowledged that dominance and difference are two of the central mechanisms though which gender is constructed in many contexts.

Most recent works about this distinction is conducted Motschenbacher (2000-2011), who based his studies on social constructions such as "thinking practically and looking logically" or by exploring ways of going "beyond binary thinking". This view of gender was further strengthened by discussion in language and sexuality which evolved in the new millennium, as sexual identity. In the recent years, social expectations of each gender changed accordingly to culture, environment and the needs of society.

For this reason, gender and language research has gone through a change over the last 40 years and developed further approaches. One example is the language modernization, a sense of drastic social and cultural change, displacement, progress linked to the equity. As stated by Dahbi (2003), the theories about language and gender have found out two main schools of thought: the constructionist and the essentialist views.

The first view, the constructionist one, is based on the idea that gender is not innate or given, but constructed as it interacts with age, class, and other socioeconomic and political variables such ethnicity. Gender is then created through our linguistic behaviors combined with social ones.

According to the essentialist view, gender is rooted in biological sex: for this reason, it is considered essentially dichotomous. In essentialist school, gender is also defined by three main features: innateness, strict binary, and bipolarization. As stated by Dahbi (2003), "gender is innate because biological endowments are innate". In other words, the main idea of essentialist view is that gender differences in behavior and attitude are grounded in biological differences between men and women.

According to constructivism and essentialism, many approaches were then developed to explain the differences between male and female discourse. Most empirically based studies of gender differences in language usage have suggested that women and men have different sets of norms for interaction. The linguistic differences of the two genders were explained in terms of dominance/power relationships which exist between men and women in a number of societies.

In relation to these facts, we can notice that there is a linguistic hierarchy in modernity which makes speakers more aware of gender differences, and that is sustained by dichotomies (as past and present, writing and orality) which reflects on social construction as class or race. In sum, language is not easy to change, because it is a pre-determined scheme of rules and social/historical elements which are embedded in our culture (and so it can vary according to our culture too).

With the growing perception of gender as a crucial variable in discourse studies, gender theory has largely been used to investigate gender-related linguistic variations. It is quite clear that men and women show many differences in many fields, and obviously language reflects, records and transmit social differences.

2.4 Discourse and rhetoric

Discourse analysis is a way of understanding social interactions, whether rhetoric is the art of persuasion (Martin, 2020). Rhetoric explores discourse in a different way than other discourse theories, observing the formulations and gestures of concrete performances. In Martin's (2020) opinion, speakers are instructed to give attention to a series of aspects, such as the purposes or the character of the audience, which constrain the organization of discourse. However, the unique focus of rhetoric is how meaning can be expressed by selecting known expressions and using specific techniques in public discourses. It also takes into consideration the issue of speech interventions, which are considered the weakness of this subject because they are never guaranteed to work.

Hermeneutics is a branch of philosophy which explores practices of textual interpretation and is based on understanding the meaning of specific statements against a backdrop of textual traditions. Zimmerman (2015: 10-15, cited in Martin 2020) identifies three guiding principle of hermeneutics: firstly, human subjects are closely connected to their social worlds. Secondly, our capacity to reason and determine truth inhabits us and projects us forward. And third, we find and transmit this truth by language, in particular vocabularies, metaphors and symbols.

Public speech and communication are rarely labeled as 'hermeneutics'. Public speech might as well be conceived as a part of interpretive conversation, that distinguishes itself from the others by a primacy of 'immediacy'. Anytime people speak, engage in the rhetorical process: this process can occur in different ways, according to one's own personal features, including, in our case, gender.

The last several decades have seen an explosion of research on the nature and existence of differences between women and men with regard to rhetoric. The differences in the way in which men and women use language were studied and juxtaposed, as well as other elements like pronunciation or intonation.

Thanks to a study conducted by Newman et al. (2008), who analyzed a database of over 14,000 texts files from 70 separate studies based on standardized categories, some of these differences

became apparent. This study explored gender differences in language use in a very large data set of written and spoken text samples using a computerized text analysis tool. The findings suggested that gender differences are larger on tasks that place fewer constraints, even if these effects were largely consistent across different contexts.

Men and women may also have different semantic purposes in mind when they construct sentences, which are embedded in their subcultures. Another approach which is considered important to this topic is called the "difference approach" (Dahbi, 2003). This notion is based on the belief that since boys and girls do not socialize in the same way, they acquire two different sociolinguistic subcultures. It is important to say that this approach does not consider the behavior of women as a mark of their 'subordinate status', but rather a manifestation of distinctive female norms and values. Another important element we have to take into consideration are children peer-groups: research suggests that boys play in larger and hierarchically structured groups, while girls group themselves more loosely, like a group of best friends. This obviously influences linguistic structures and ideologies, because boys' speech tends to be authoritative especially if they occupy a prominent position in hierarchy, while girls are more cooperative and observe the concern of others. The difference approach interprets women's behavior as a normal pattern, which becomes problematic only at time in which men fail to understand it.

Recent research has suggested that language use also varies according to individual's age and, in fact, gender differences vary also across children of different ages. Some of the significant effects related to age are the use of second-person pronouns, total cognitive words, discrepancies, motion verbs, metaphysical references and hedge verb phrases. It was also demonstrated that gender differences in language use remained unchanged when age was controlled for (Dahbi, 2013).

These peculiarities both in language and in expression of concepts are at the basis of gender discourse and rhetoric. What follows is an overview of men's and women's lexical and ideological features in language use and in the expression of the self in public speech.

2.4.1 Feminine linguistic patterns

According to gender differences, a particularly popular question is the following: in which circumstances do men and women use language differently? Past research has identified differences at four main levels of analysis: words, phrases, sentences and overall messages. Among the communication characteristics that distinguish women from men, we also find "voice" (such as pronunciation and intonation), facial expression, and body language (Hall and Bucholtz 1995: 7). Newman et al. (2008: 212) claim that women are more likely to use verbal interaction for social purposes with verbal communication serving as an end in itself.

As far as language is concerned, Newman et al. (2008) found that women used more words related to social processes, while men referred more to object properties and impersonal topics. Some findings demonstrate that in female language there are more intensive adverbs, more conjunctions and modal verbs. Unlike men, female language emphasizes psychological process. Women are also more likely to use many adjectives: using more adjectives to describe things and their feelings can show that women are more sensitive to the environment and more likely to express their emotions with words (Xiunfang, 2013).

Since women are considered gentler and more docile, they usually avoid using swear words and dirty words. Xiunfang (2013) says that they believe that these kinds of words will not only make others uncomfortable but also destroy the relationship between them and others: women always pay more attention to the grace of themselves and their use of language than men. Women also use diminutives, and they like to use words that show affections. While expressing their thoughts, women would make utterances clear by using precise grammar: so, we can say that they pay more attention to the correctness of syntax too.

An important example are the schemes below (Figure 3) created by Newman et al. (2008: 19-20) with the purpose to show the findings of their study about gender language expression.

TABLE 1
Main Effects of Gender on Language Use

LIWC Dimension	Examples	Female M	Female SD	Male M	Male SD	Effect Size (d)
Linguistic dimensions						
Word count		1,420	5,403	1,314	6,016	ns
Words per sentence		21.26	31.22	23.90	48.12	−0.07
Question marks		3.21	7.33	3.07	7.86	ns
Words ≥ six letters		13.99	4.42	15.25	5.91	−0.24
Numbers		1.37	1.31	1.59	1.55	−0.15
Negations	no, never, not	1.85	1.10	1.72	1.17	0.11
Articles	a, an, the	6.00	2.73	6.70	2.94	−0.24
Prepositions	on, to, from	12.46	2.44	12.88	2.64	−0.17
Inclusive words	with, and, include	6.42	1.88	6.34	2.03	ns
Exclusive words	but, except, without	3.82	1.54	3.77	1.64	ns
Psychological processes						
Emotions		4.57	1.99	4.35	2.07	0.11
Positive emotions	happy, pretty, good	2.49	1.34	2.41	1.40	ns
Optimism	certainty, pride, win	0.56	0.58	0.58	0.61	ns
Positive feelings	happy, joy	0.61	0.61	0.51	0.65	0.15
Negative emotions		2.05	1.65	1.89	1.56	0.10
Anxiety	nervous, afraid, tense	0.48	0.68	0.38	0.64	0.16
Sadness	grief, cry, sad	0.55	0.76	0.47	0.70	0.10
Anger	hate, kill	0.61	0.81	0.65	0.92	ns
Swear words	damn, ass, bitch	0.09	0.25	0.17	0.44	−0.22
Sensations		2.22	1.27	2.06	1.30	0.12
Feeling	touch, hold, feel	0.58	0.67	0.47	0.66	0.17
Hearing	heard, listen, sound	0.78	0.74	0.71	0.72	0.10
Seeing	view, saw, look	0.72	0.78	0.74	0.83	ns
Cognitive processes		7.35	2.57	7.17	2.82	0.07
Causation	effect, hence	1.02	0.76	1.02	0.88	ns
Insight	think, know	2.40	1.28	2.28	1.38	0.09
Discrepancy	should, would, could	2.32	1.31	2.23	1.46	0.07
Tentative	perhaps, guess	2.54	1.43	2.54	1.57	ns
Certaintyns	always, never	1.35	0.94	1.21	0.96	0.14
Hedge verb phrases	I + guess, I + reckon	0.57	0.67	0.50	0.67	0.11
Social processes						
Social words		9.54	4.92	8.51	4.72	0.21
Communication	talk, share, converse	1.26	0.95	1.20	0.95	ns
Friends	pal, buddy, coworker	0.37	0.51	0.33	0.53	0.09
Family	mom, brother, cousin	0.77	1.04	0.64	1.01	0.12
Humans	boy, woman, group	1.22	1.33	1.15	1.33	ns

(continued)

45

TABLE 1 (Continued)

LIWC Dimension	Examples	Female M	Female SD	Male M	Male SD	Effect Size (d)
Pronouns		14.24	4.06	12.69	4.63	0.36
First-person singular	I, me, my	7.15	4.66	6.37	4.66	0.17
First-person plural	we, us, our	1.17	2.15	1.07	2.12	ns
Second person	you, you're	0.59	1.05	0.65	1.15	−0.06
Third person	she, their, them	3.41	3.45	2.74	3.01	0.20
Time and space						
Time	till, started, hour	4.09	1.94	4.03	2.14	ns
Past-tense verb	walked, were, had	4.36	2.97	4.02	2.84	0.12
Present-tense verb	walk, is, be	11.71	4.00	10.98	4.10	0.18
Future-tense verb	will, might, shall	1.27	1.03	1.33	1.18	ns
Space	here, up, around	2.40	1.18	2.47	1.31	ns
Motion verbs	walk, move, go	1.22	0.89	1.15	0.93	0.07
Current concerns						
Occupation	work, class, boss	2.34	1.88	2.59	2.10	−0.12
Money	cash, taxes, income	0.25	0.39	0.29	0.49	−0.10
Metaphysical	death, god	0.41	0.88	0.47	0.97	−0.06
Leisure	house, TV, music	1.11	0.92	1.07	1.08	ns
Home	house, kitchen, lawn	0.80	0.76	0.68	0.79	0.15
Sports	football, play, game	0.13	0.30	0.19	0.50	−0.15
Physical functions	ache, breast, sleep	1.33	1.22	1.28	1.29	ns
Sex	lust, pregnant, gay	0.30	0.53	0.27	0.60	ns

Figure 3. The main effects of Gender on Language use. Gender Differences in Language Use: An Analysis of 14,000 Text Samples, Newman et al. (2008: 219).

George Lakoff (1975, cited in Newman et al. 2008: 213) analyzed gender differences at the level of specific phrases. He identified two specific types of phrases in women's language: hedges (for example, "it seems like") and tag questions (for example, "… aren't you?"). In relation to hedges, he claimed that women are more likely to use polite forms. In fact, some researchers claimed that questions are more common in women's contribution to have interactions. They also use longer sentences than men.

Another element found by researchers is that women use sentences that may communicate relative uncertainty: uncertainty verb phrases expressed with first-person singular pronoun, as "I wonder if.." have been found more in women's writings and speeches (Xiunfang 2013). These phrases reflect that they are both using polite forms and are more reluctant to force their views on other people.

However, differences in the use of words reflect differences in the way that individuals think and relate about the world, for example using "you" and "I" instead of "we" reflects different perspectives on the relationship between the speaker and the referent. The use of first-person singular has also been associated with age, illness, self-focus or also depression, rather than the use of first-person plural can be a marker of group identity. In fact, more in general, women are extremely inclusive when talking about specific matters and they use more inclusive pronouns, as 'we' or 'us', with respect to men.

According to the content of messages, we can say that in general women seem to have more of a "rapport" style, discussing social topics and expressing internal thoughts and feelings more often than men.

Emotion words appear to be another important area of research, because several studies reported that women refer to emotions, in particular the positive ones, more often than men do (Newman et al. 2008: 214). In fact, research demonstrates that female's language is more involved than male's language. Women are also more likely to offer compliments, apologies and opinions.

2.4.2 Masculine linguistic patterns

The representation of masculinity as a source of power through dominance indeed gain authority thanks to the interaction with the concept of femininity: the main point is that femininity is useful to outline what masculinity is not. Within the social sciences, many findings suggest that men, compared to women, tend to use language more for the instrumental purpose of conveying information.

As stated by Milani (2015, cited in Russel, 2021: 41), masculinity is a set of performances that employs linguistic and other meaning-making resources based on constraints about how a man should sound, behave and appear. In his opinion, to do masculinity, one must use pre-existing and inherited resources for example language.

In men's language it is possible to find a greater use of numbers, articles, long words and swearing. Swear words are usually used by men, for example, to add emphasis to their speech (Russell 2021). Other findings demonstrate that men are also less likely than women to refer to positive feelings, and prefer words linked to emotions like anger. Men avoid using words that show affections or diminutives, because people will think that they may not be manly. Previous literature found that in terms of words use, it was actually men who consumed more words.

With regard to phrases, men are more schematic than women, and use less polite forms. Though there are no specific rules that govern different gender to use different syntax, we observe that in uttering phrases men like to use falling tone to make a firm statement. (Xiunfang, 2013).

In terms of politeness, we can say that, during a speech, men continued interrupting others' talk whether women are more patient. Even though they want to talk, they will wait until others stop their talking.

The most difficult level is the definition of the content of a message. In relation to this, male language emphasizes current concerns. A number of directives that tell the audience to do something are more likely to be found in men's conversational contribution. In natural conversations, in which women and men were free to talk about any topic, men chose to talk about concrete objects and quantity in general, which require nouns and articles (Xiunfang 2013).

According to Newman et al. (2008: 229), the main difference between men's and women's speech is that the former is characterized by negative emotions and more references to the past men's writings. Xiunfang (2013) study also confirmed that men used more words and take more "turns" in a conversation.

This approach to language suggests that differences in how individuals communicate can be as meaningful as what they communicate. This analysis of gender differences might therefore shed light on the psychology of men and women, which is unconsciously shown in public speech.

CHAPTER 3

Methods and data

As we stated in the previous chapters, women and men relate and express themselves in two completely different ways. This is especially true because of the pre-determined features embedded in our society, which continuously influence our behavior. However, being aware of these differences and similarities between females and males may be extremely helpful in order to determine the sensitiveness of both genders in addressing environmental issues. It is widly known that women are considered to use more gentle and respectful language in a public discourse with respect to men. Nevertheless, various elements concur to determine these differences, for instance the age of people that are talking, social environment in which they grew up, their culture and their religion. As a matter of fact, in the last few years, gender studies became a crucial subject to investigate gender-related language variations and other elements related to emotional intensity, an essential topic that has been already mentioned in the second chapter. Even though it is a quite hard field of study nowadays, because of various rights claimed by both genders as equity, gender-studies can therefore be observed from a critical point of view.

This chapter will focus on whether gender makes a difference in the promotion of environmentally friendly behavior and action against climate change. The analysis will be carried out according to the three levels of Fairclough's phase-interphase "omnistructure" we have presented in the first chapter. These speeches will be also used to create two corpora (one for men's speeches and another for women's ones), which will reveal information about female and male vocabularies. In addition, difference and similarities between women and men sensitiveness in those speeches will be examined.

3.1 Corpus linguistics

A corpus linguistic approach to linguistic investigation helps to answer criticism through data selection. Corpus linguistics is a method of analysis which allows to collect large amounts of language data in computerized format, and then using computer programs which can count and perform statistical tests on that data in order to perform a comparison. Unlike most people might say, it is not just a 'problem solver'. In Hart and Cap (2014) opinion, the primary role of corpus analysis is to ensure a balance between theory- and data-driven analysis.

It is necessary to answer the question of what a corpus is. The term *corpus* derives from the Latin word corpus, that means 'body'. It refers to a large collection of written and spoken texts which represent a particular variety or use of a language. It is designed to contain millions of words, compiled from different texts, to show the diversity of language in its multifaceted use. Dash (2005, cited in Muhvic-Dimanovski and Socanac, 2009: 478) claimed that a corpus, however small in size, should adhere to the following criteria:

1) A corpus should faithfully represent both the common and special linguistic features of the language from which it is developed. It is better to keep number of words in a corpus unlimited for the benefit of users.

2) A corpus should be large and wide to encompass texts from various disciplines. In other words, a balanced representation of text samples, obtained from all disciplines, will ensure its reliability.

3) A corpus should be a true replica of physical texts available in printed form. For this reason, it must preserve word forms, punctuation orthographic symbols and so on. If these elements in source text are not respected, a corpus will lose its value and authenticity.

4) A corpus should be available in its electronic form for easy access by the users. In that way, researchers and common users will be able to utilize the database in multiple tasks related to language analysis.

To sum up, a corpus should have the characteristics discussed above. Among these characteristics, we can also find the salient figures of a corpus, which determine its usefulness from an analytical point of view.

The most common question is how large a corpus needs to be. Even though it is not easy to provide an answer to this question, in general we can state that a corpus shall contain a large amount of language data (Muhvic-Dimanovski and Socanac, 2009: 480). The size of a corpus directly reflects the ease or difficulty of the analysis that will be carried out.

Another characteristic is the quality of a corpus, which refers directly to its authenticity. The text selected have to take into exam genuine and normal spoken language and not from experimental conditions or artificial circumstances. Texts which are extracted from artificial condition will provide extremely odd responses (Muhvic-Dimanovski and Socanac, 2009).

The third feature that we have to mention is simplicity: a corpus should contain text materials in simple and plain text format, so that corpus users can have easy access to the plain texts.

Language data should also be easily retrievable and usable by the users. For this reason, the techniques of preservation of language data in electronic form in computer are really important. Nowadays, technology makes it possible to generate corpus in personal computers and preserve it there, so that anybody can easily retrieve data and information when they need them.

Texts that are collected must be an authentic and reliable representation of language investigation. The quality of verifiability makes a corpus trustworthy, since it can become accessible for all types of empirical investigation (Muhvic-Dimanovski and Socanac, 2009).

The last characteristic of a corpus we mention is augmentation, since a corpus should continue to grow regularly with time in order to register changes in language. In that way, a corpus is able to show all the variation within a natural language over time.

This kind of corpus approach, other than creating an awareness of language differences, also encourages a critical view of language as a social phenomenon. In fact, in Lombardo (2009: 10)

opinion, attention is drawn not only to recurrent lexical and grammatical patterns words, but also to their semantic preferences.

Since corpus is an essential element for our analysis, it is necessary to observe more in detail the subject of corpus assisted discourse studies (usually abbreviated as CADS) that will be explored in the next paragraph.

3.1.1 Corpus-assisted discourse studies

Thanks to the use of corpora, it is possible to outline the general features and purposes of a text (Muhvic-Dimanovski and Socanac, 2009). In order to do so, Computer Assisted Discourse Studies (usually abbreviated CADS) research are often used as descriptive tools for identifying lexical and grammatical features in texts, including the function of these features in certain discourse communities.

Partington et al. (2013) defined CADS as a subset of corpus linguistics: in his opinion, CADS were "that set of studies into the form and/or function of language as communicative discourse which incorporate the use of computerized corpora in their analysis". According to Partington, the aim of the CADS approach is to uncover what we may call non-obvious meaning, that is, meaning which may not be readily available and perceivable. Though CADS, in other words, it is possible to access such non-obvious meanings and, in that way, better understand the processes in discourses.

In Stubbs's opinion (1996: 92 cited in Partington et al. 2013) "you cannot understand the world just by looking at it", since we use language semi-automatically and writers ad speakers not always make totally conscious choices. Authors themselves are generally unaware of all the meanings that they convey to audiences.

Furthermore, all types of discourse analysis, including CADS, are properly comparative: the most effective way to uncover and evaluate the particular features of a discourse type is by comparing it with others. Partington (2013) claims that it is not possible to make statements about the relevance

of a given phenomenon, unless we compare how that phenomenon behaves elsewhere. The comparison between corpora is not necessarily keyword-driven and not focuses only on differences. In fact, the way in which differences and similarities interact with each other is "an essential part of any comparative corpus-based study of discourse" (Partington, 2013: 14).

Partington (2013) enlists four types of comparison of data in corpus studies: the simple, serial, multiple and diachronic comparison. Comparing data from one discourse type and another can reveal a number of features that may be useful to some research.

A simple comparison outlines the contrast between language from one source with that from another one. In a corpus annotated for speaker category, the linguistic behavior of each side can be compared to whether they use keywords in the same or different way. A simple comparison, for example, can be carried out by comparing an article (a) with another article (b).

Serial comparison, on the contrary, allows to process and analyze one object at time: for example, if we wanted to analyze a set of articles, we would compare the first article (a) with the second one (b), and then with the third one (c).

A multiple comparison is centered on the analysis of one object in relation to another ones, that can be more than three. For example, an analysis conducted by Culpeper (2009, in Partington, 2013) about character talk in Romeo and Juliet was of this type: Romeo speech was compared with the speech of other five characters.

Finally, the diachronic comparison is based on comparing one discourse with another one belonging to another period of time.

To conclude this part, we can say that a corpus is simply an archive, that can be interrogated using some specific software (Muhvic-Dimanovski and Socanac, 2009). In our analysis, we will use the first type of comparison between a man speech and a woman one in different examples, underlying differences and similarities in exposing climate change issues.

3.1.2 Tools for analysing corpora

Since corpora have always been used as archives, it is important to know how to interrogate them in order to extract practical information. In McEnery and Hardie opinion (2011, cited in Partington 2013: 17) during the years there has been relatively little changes in the main functions of corpus linguistic tools, even the software has developed though several stages. Even though these tools remained almost unchanged, what has perhaps changed more is the range of ways in which linguists use corpora.

The most important interrogation tools include *concordancer*, calculators of *frequency*, *keyness*, *clusters* and *dispersion*.

The first one is the *concordancer*, a tool which extracts examples of the word or expression under analysis as many as the analyst wishes. After that, the software arranges them in concordance, a list of sentences or occasions in which the word or expression may be used. Sinclair (1991: 32, cited in Partington 2013: 17) defined it more technically as a "collection of the occurrences of a wordform, each in its own textual environment". It is generally possible also to specify the number of character of concordances, that range from 40 to 600. The concordance list enables the analyst to look for eventual patterns in the surrounding of the word, which can suggest the overall meaning of it. When a word is usually connected to other ones from a particular category, it is said that it presents a semantic preference for them. For studying features of discourse, concordances are generally employed since a wider context is useful to know what is actually being communicated in relation to words used.

Another tool for analysing corpora is the *frequency* calculator, which supplies a list of the words in the corpus in order of frequency. The frequency word list gives an indication of absolute frequency of lexis in a corpus, whether the keyword list indicates relative frequency. They can both provide useful information about the grammatical and lexical elements found in a discourse, including the topics contained in it.

The *frequency* list of two or more corpora can also be compared using the *keyword* option, in order to show only relative frequencies in a corpus. This tool produces lists of all words which are significantly more frequent in a corpus than in another one, and at the same time the less frequent ones.

Clusters are multi-word units, described by Scott (2010, cited in Partington, 20013:18) as sequences of words which "are found repeatedly together in each other's company". They are also known more practically as n-grams, where n stands for the number of words contained in an expression, usually called string: for example, a 3-gram would be a string of three words. The software user can also specify the length of the string he/she is interested in, that is generally from two to ten words. As stated by Partington, some clusters are simply titles or fixed phrases as "the House of Commons" or "at the heart of", as we can see in the example below (Figure 2) of the most 4-words clusters in a corpus of UK Newspaper editorials. Even though, it must be born in mind that have possible internal variability are much less likely to appear in a cluster list, unless the corpus has been lemmatised first (that is, the grouping of alll grammmatical varints in one). As Biber point out (2004: 191, cited in Partington 2013: 19) many long clusters are obviously reflecting a specific type of discourse. The study of clusters can suggest important information about how writers and speakers construct particula kinds of discourse.

N⁰	Cluster	Frequency
1	THE HOUSE OF COMMONS	49
2	THE HOUSE OF LORDS	47
3	THE END OF THE	43
4	THE REST OF THE	38
5	AT THE HEART OF	29
6	OF THE HOUSE OF	29
7	PER CENT OF THE	29
8	AT A TIME WHEN	27
9	AT THE END OF	27
10	IT IS HARD TO	26

Figure 2. Some of the tools for analysing corpora, (Partington et al. 2013)

Finally, the *dispersion* tool suggests where a word occurs in a text. For instance, one may discover whether exhortative modals like 'should' generally appear at the beginning, middle or at the end of a text or at which point issues are discussed: it may reflect the relative degree of importance participants give to something (Partington 2013: 20).

3.1.3 Sketch Engine Software

The analysis of this study has been carried out using specific software, especially useful in academic contexts: called Sketch Engine. This is a corpus manager system and analysis software introduced by Lexical Computing CZ in 2003, and its purpose is to enable students or other people to study language behavior. Its algorithms can analyze texts of billions of words and identify instantly what is rare, unusual or emerging usage in a language.

In summary, Sketch Engine is the ultimate tool to discover and explore how language works. According to its official website, it is a first-choice solution for universities, translation agencies, publishers and national language institutes throughout the world. The several tools that is possible to find in it are very useful for any kind of linguistic analysis. The tools are we talking about are word sketch, word sketch difference, thesaurus, concordance, wordlist, n-grams, keywords, text type analysis and one-click dictionary. Let us see them in more details.

The first one, Word Sketch, is a one-page summary of a word's grammatical and lexical behavior. Since the beginnings, word sketches have been used to develop modern corpus-based dictionaries.

The word sketch difference, on the other hand, is an extension of the previously cited word sketch. It compares two words by analysing their collocation in detail, making it possible to observe differences in use.

Another tool we can find in Sketch Engine is called 'Thesaurus', which is useful because it can find words with similar meaning or appearing in the same context. So, in other words, it can be used to find synonyms or antonyms of words.

It is also possible to find examples of a word form, lemma, tag, phrase or modern structure by using 'Concordance' tool. It consists in a list of the principal words used in a text, combining every instance of each word with its immediate context. Concordance is more than an index, because we can find also additional material such as commentaries, definitions and topical cross-indexing.

Other lists can be created by the tool called 'Wordlist', which generates frequency lists that can be filtered with complex criteria. The list will be more representative if it is generated from a large corpus (but there is no minimum corpus size required for the wordlist to work). Furthermore, this tool can display three different frequency measures: frequency, frequency per million and ARF (Average Reduced Frequency, it discounts multiple occurrences of a word that occur close to each other).

N-grams, on the contrary, generates frequency lists of multi-word expressions. In other words, it is a contiguous sequence of *n* items from a given sample text or speech. The items can be letters, words but also syllables and phonemes.

A tool that has been useful for this analysis is 'Keyword extraction', which can be both monolingual and bilingual: it consists in an automatic extraction of keywords and multi-word terms from texts selected. These extractions are based on frequency count and linguistic criteria.

The last two elements are: the text type analysis, which creates statistics of metadata in the corpus, and the one-click dictionary, a tool for automatic term extraction for identifying words typical of a particular corpus, document or text.

Each of these devices can be used to learn how language works. But what actually can Sketch Engine do with a word, a phrase or a text?

With respect to words, this software can find typical combinations thanks to word sketch, find synonyms or similar words by using thesaurus, compare two words with word sketch difference, find

examples of use by looking up examples in context (as used by real users of language) and finally look up translation thanks to concordance tool.

In relation to phrases, it can find both typical combination and look up translation, but can also find examples in their original context.

Finally, according to a text, it could be useful to generate a wordlist of all words or also frequent ones, extract keywords and terms, extract keywords and terms, calculate n-grams by generating a list of the most frequent expressions and identify neologisms by performing a diachronic analysis.

To conclude, Sketch Engine is the most precise tool that can provide interesting findings, especially in relation to specific language variation as, in our case, both gendered and environmental one. It has become a 'must have' for lexicographers, researchers and academics because it is considered complete and user-friendly for linguistic analysis.

3.2 Methods

As seen in the previous chapters, international speeches on climate change have always been written by taking into account several aspects. In fact, it is also possible to find hidden meanings in them. In order to elucidate the techniques that have been used in preparing them, we have mentioned in the first and second chapter several theories and approaches that may be useful to analyze them.

In this analysis, two corpora of women and men's speeches were created. On the basis of these corpora, an analysis will be carried out, taking into account the theories on both environmental problems and gender differences with their repercussions on language. This procedure has been carried out in that way in order to explore the verbal techniques used by people who play key roles in dealing with the presentation of environmental problems and with their resolution, and at the same

time the differences in exposing problems between women and men at the level of sensibility of expression, latent but usually underrated.

Thanks to these corpora, it has been possible to analyze the language features embedded in both discourses. Also, different aspects as sentences, vocabulary, phrases and the overall messages have been analyzed. The way in which people speak and the words they use reflect the ideas they want to convey, a concept that is crucial to this analysis since we have previously demonstrated that language and ideologies are interconnected.

The theories and approaches selected to make sense of the data are CDA and Fairclough's phase-interfaced omnistructure. CDA theories, especially Halliday constructivism and Wodak's discourse historical approach, have been useful to raise awareness about the constructed language of speeches, but also to enlighten the perspective from which these ideas are expressed.

3.3 The data

Several important people engaged in exposing environmental issues with the aim of joining a leg in a cause that affects many but is decided by only a few. In order to conduct this analysis, some speeches of important people have been chosen, such as the ones of presidents, PMs, actors, prince or princesses and teenage celebrities. It can be said that each speech is uttered by different people who hold specific positions, that has a different goal and their own way to expose opinions. In other words, the exhortation to take action can vary according to the position of the speaker: if a speech is exposed by a president, he will make promises and present a plan of action, instead of it is uttered by a teenager, it will just exhort people to be aware of problems and join a leg in helpful activities.

The data of this analysis have been chosen by taking into consideration several aspects, such as the position hold by the person, the age and the content of the speech itself. Many of these speeches are transcripts that have been taken by the conference COP26 in Glasgow in 2021. The abbreviation

of the "Conference Of the Parties" (COP26), also known as Climate Summit is considered a pivotal moment in the fight against climate change. It is an annual event that brings together governments from all around the world to discuss how the climate is managed. In 2021 was the 26th meeting held in Glasgow, that is why it is called "COP26". During this conference, leaders and other leading politicians are meeting to agree what action needs to be taken on a global scale, in order to reduce the effect of climate change and make the switch to green energy, including ensure commitments to reduce greenhouse gas emissions. More precisely, the four main goals of COP26 are:

1) Reach carbon neutrality by 2050 and keep global warming below +1,5 °C;

2) Adapt to protect communities and natural habitats, especially those most threatened by climate change;

3) Mobilise climate finance to achieve the first two goals;

4) Working together to achieve carbon neutrality, because the challenges of the climate crisis can only be overcome if everyone plays its part.

In COP26 plan, in achieving these objectives there are several possible solutions: for example, it is possible to decarbonize the transport sector by promoting sustainable transport options, such as electric cars, protect and restore ecosystems or promote the renewable energy sector including the one of the efficiency of buildings (Collins P. 2021).

COP26 was criticized to lack of people from "most affected people and areas" (also known by its acronym MAPA), in particular groups of people and territories disproportionally affected by climate change such as women, indigenous communities, racial minorities, young, old and poorer people.

Thanks to the use of speeches of COP26, it has been possible to understand the opinion of presidents and other politicians and, at the same time, to observe the language they use in those speeches. Other speeches that have been selected, have been chosen in relation to content or the fame of the speaker (according to the actors speeches). Below it is possible to see more in detail the three main aspects that have been taken into consideration to select our data.

Firstly, the speeches transcriptions have been chosen according to relevance. The data presented in this analysis are appropriate to their aims, such as the study of language of activism: the content of speeches has to be studied by making a comparison between women and men, but also according to the culture they belong. As we said in the previous chapters, culture influence ideologies and it is a great opportunity to observe how it can affect opinions about climate change. Irrelevant data will indicate a lack of focus and incoherence of thought.

Secondly, another aspect that has been taken into consideration to collect the data, is the qualitative selection of data itself. Since analysing qualitative data is an iterative process, it sometimes requires the application of hermeneutics (Hillier W., 2022). The iterative process of collecting data we mentioned is based on 4 specific steps:

1) Define the question

2) Collect the data

3) Clean the data

4) Analyze the data

The first step in any data analysis process is to define the object: this is sometimes called the 'problem statement'. Once the object is established, it is needed to create a strategy for collecting and aggregating the appropriate data. A key part of this is determining which data we need. This might be quantitative data (numeric ones) or qualitative data (descriptive ones). The following step is the one of cleaning data, in other words, making sure that we are working on high-quality data. This means removing major errors, duplicates, unwanted data points and filling in major gaps. The last step consists in analyzing data, which largely depends on what our goal is. Even though there are many techniques available, it is important to know how to apply them. In conclusion to this part, it is important to make clear that the aim of research by adopting a qualitative approach is not to generate statistically representative or valid findings, but to uncover deeper, transferable knowledge.

The last aspect that has been taken into consideration is accessibility. Accessibility of information means that information can be read, received or understood by the individual or group

which it is intended for. Each speech that has been chosen had to provide also its transcription, in such way it could be possible to build the two corpora previously mentioned. Accessibility is so important because providing accessible websites allows a greater variety of consumers to obtain information regardless of their individual needs.

As we have seen, the collected data have been chosen according to specific criteria that have helped to the selection between the most relevant ones. In order to carry out this analysis, another element has been crucial: the research questions.

3.4 Information about the corpora

Spoken data can be difficult to collect and transcribe, since we can encounter issues surrounding ethics, permissions and possible mistakes (Baker, 2010: 49). As a result, spoken corpora tend to be smaller than written ones, and may include data taken from public speech or broadcast. However, not all corpora require millions of words to be relevant, and that is our case: even though we did not collect a large number of data to obtain a high number of results, the findings were enough for this analysis. Since corpora with spoken texts are always smaller, we decided to concentrate on qualitative data instead of quantitative: for this reason, also words with only few repetitions have been taken into consideration.

Referring to the two corpora created for the Case Study 1, one with women environmental speeches and the other with men environmental speeches, they have been organized in that way: for each one, we took into consideration 10 texts of different speakers from COP26 and COP27, even though a small percentage of texts have been found on the Internet (in particular, the one of Jason Momoa, Shailene Woodely and Zuzana Čaputovà ones). The texts that have been taken into exam are the one of:

- the President of Indonesia Joko Widodo

- the President of the Slovakia republic Zuzana Čaputovà

- the Prime Minister of Barbados Mia Mottley

- the Prime Minister of Grecce Kyriakos Mitsotakis

- Princess Victoria of Sweden

- Prince of Saudi Arabia Abdulazizbin Salman al Said

- the actress Shailene Woodley

- the actor Jason Momoa

- the Head of Department for International Climate Policy of Hungary, Barbara Kovàcs

- the Prime Minister of Antigua and Barbuda, Gastone Brown

- the Minister of Environment and Forestry of South Sudan, Josephine Napwon Cosmos Ngoya

- the Minister of Climate, Energy and Utilities of Demark, Dan Jorgensen

-the Minister of Natural Resources and Environment of Lao People's Democratic Republic, Bounkham Vorachit

- the Minister of Environment of Cambodia, Say Samal

- the Minister of Food, Agriculture and Fisheries of Iceland, Svandis Svavarsdottir

- the Minister of Climate Change and Energy of Australia, Christopher Bowen

- Jacquiline Dominic Massao, on behalf of Environmental non-governmental organization ENGO-CAN

- Amany Abdel, on behalf of Research and Independent non-governmental organizations RINGO

- the Secretary General of Commonwealth, Patricia Scotland KC

- the Executive Director of the South Center of Argentina, Carlos Correa.

All of these persons are still present in the climate change activism overview. Many of these speeches were taken by COP26 in Glasgow or COP 27 in Sharm-El-Sheikh, except for the one of Princess Victoria, the actress Shailene Woodley and the actor Jason Momoa.

The first corpus, the women's one, has 6,366 tokens, while the men's one has 6,332. As we said before in this chapter, a corpus by itself is simply an inert archive, that can be interrogated by using dedicated software (Partington, 2013: 17). In order to extract the most useful and relevant findings from the corpora created, each word has been selected by the wordlist, keywords and n-grams. Then, the scheme has been organized by dividing words in different categories, useful for our analysis. The categories that have been taken into consideration are punctuation (used to transcribe the speeches), pronouns, verbs (collecting the ones related to feelings), modals and groups of words related to emissions, supremacy, environment and emotions. The data in the scheme have been chosen accordingly to their capacity to show the most relevant examples to prove our original thesis and expose the differences between women and men when talking about environmental speeches. Let us see some specific data about the two corpora created.

Table 3.1: Data about the female and the male corpus.

	FEMALE	MALE
N. of texts	10	10
Types	5,486	5,479
Tokens	6,366	6,332

Table 3.2: Data about the female corpus.

TEXTS	Name of SPEAKER	TITLE of SPEECH	TYPES	TOKENS
Text 1	Svandís Svavansdóttir	"Statement of Island, delivered by Svandís Svavansdóttir, minister of food, agriculture and fisheries"	551	625
Text 2	Mia Mottely	"Will they mourn us on the front line?"	1,031	1,236
Text 3	Patricia Scotland	"Commonwealth Secretary-General High Level Statement for COP27"	256	310
Text 4	Suzana Čaputová	"National statement by H.E. Zuana Čaputovà"	403	476
Text 5	Bounkham Vorachit	"Statement by H.E. Mme Bounkham Vorachit, Minister of Natural Resources and Evnvironment"	330	373
Text 6	Princess Victoria of Sweden	"Smart growth for the new climate reality"	508	583
Text 7	Shailene Woodley	"How I am changing my life to help save the seas"	1,292	1,457

Text 8	Barbara Kovàcs	Untitled	398	480
Text 9	Jacquiline Dominic Massao	Untitled	252	290
Text 10	Josephine Napwon Cosmos	"South Sudan National statement at the Twenty Seventh Session of the Conference of the Parties"	465	536

Table 3.3: Data about the male corpus.

TEXTS	Name of SPEAKER	TITLE of SPEECH	TYPES	TOKENS
Text 1	Jason Momoa	"We are a disease that is infecting our planet"	822	922
Text 2	Christopher Bowen	"I have the privilege of speaking to you on behalf of Australia"	768	871
Text 3	Gaston Browne	"Statement by the Honourable Gaston Browne, Prime Minister of Antigua and Barbuda amd Chair of the Alliance of Small Island States"	725	838
Text 4	Prince Abdulaziz bin Salman	Untitled	640	739

Text 5	Say Samal	"National Statement by Head of the Cambodian Delegation, His excellency Say Samal"	505	606
Text 6	Kyriakos Mitsotakis	Untitled	509	602
Text 7	Joko Widodo	"Climate change is a major threat to global prosperity and development"	382	497
Text 8	Dan Jorgensen	"We are fleet in a perfect storm"	409	471
Text 9	Carlos Correa	"Statement of Dr Carlos Correa, Executive Director of the South Centre"	372	404
Text 10	Amany Abdel	"RINGO Statement for the resumed high-level segment 16 November 2022"	347	382

Referring to the Case Study 2, the Greta Thunberg's speeches one, it is useful to present the general information of the corpus created. It contains 11,149 tokens and 9,865 types, while the majority of texts are speeches taken from her book "No one is too small to make difference". Only one text, "How dare you?" has been taken from the Internet, since it is useful to our analysis. The categories that have been taken into consideration for this study are the same of Case Study 1, in

particular: punctuations, pronouns, verbs, modals, adjectives and nouns regarding the sphere of emotions. All these data have been obtained from wordlists, keywords and n-grams sections of Greta's corpus: in this way, it is possible to understand Greta's general vocabulary. Let us explore the details of her corpus.

Table 3.4: Greta Thunberg corpus, general information.

	Greta Thunberg Corpus
N. of texts	11
Types	9,865
Tokens	11,149

Table 3.5: Greta Thunberg's speeches information.

TEXTS	TITLE of SPEECH	TYPES	TOKENS
Text 1	"Can you hear me?"	1,755	2,011
Text 2	"Our lives are in your hands"	1,581	1,793
Text 3	"I'm too young to do this"	1,403	1,581
Text 4	"Cathedral thinking"	1,362	1,528
Text 5	"You're acting like spoiled irresponsible child"	1,079	1,209
Text 6	"Our house is on fire"	744	832
Text 7	"How dare you?"	487	567
Text 8	"A strange world"	461	512

Text 9	"Unpopular"	438	487
Text 10	"Together we are making a difference"	281	321
Text 11	"Prove me wrong"	274	308

3.5 Research Questions

It is important to remember that a good analysis is based on a good research question, in particular a question that a study or research project aims to answer. This question often addresses an issue or a problem, which is answered through analysis and interpretation of data.

Since the gender problem has been increasingly discussed in relation to equity and rights, several issues emerged. A problem that has been particularly argued is the use of language, in which terms and expressions are usually gender-oriented and, as we said and demonstrated in the previous chapters, language is construed by our culture and society. In order to face these difficulties, many research have been carried out with the aim to outline and discover the hidden mechanisms of language construction.

Nowadays, it is important to pay attention to the words we use in relation to gender, because it takes a second to outrage people. Gender has become a delicate topic and it needs to be studied further.

Since language and our culture are directly interconnected, it is important to apply language to the most influential topic that it is possible to encounter in everyday news: environment. The environmental discourse concentrates on problems such as global climate change, air pollution and biodiversity loss: environmental issues can only become public problems when they are considered unacceptable and, therefore, need to be addressed.

According to this premise, the research questions on which this dissertation has been based on are linked to both gendered language and environmental discourse: does gender make a difference in the promotion of environmentally friendly behavior and action against climate change? Does women and men have the same sensibility in addressing to these kinds of problems?

In this analysis, it will be demonstrated that gender do play a role in the presentation of environmental problems, not only according to the language used, but also to the content of speeches and ideologies that stand behind speakers. In particular, it will be demonstrated that women do have more sensibility in presenting these kinds of problems with respect to men to a wider audience, since they show their emotions and use several expressions and language devices in order to convey their anger or disappointment in relation to this topic.

According to the fact that every culture is different from the others and each gender has its strengths and weaknesses, it is fascinating to outline and distinguish these characteristics in the texts chosen. Since we know the urge of specificity in gender matters and the relevance of environmental problems, this analysis is probably the best compromise in finding an answer to both current issues at once.

CHAPTER 4

Women and Men Language in Environmental speech

This chapter aims at analysing the different features of language used by men and women to talk about environmental issues. As it was stated in previous chapters, several studies have demonstrated that men and women tend to have two different ways to express themselves, in relation to the use of words, phrases and contents. These characteristics usually have some effects on the audience, which is influenced only by certain kinds of speeches. However, there are many effective speeches that we can find nowadays, especially those of conferences such as COP26 in Glasgow and COP27 in Egypt. The multitude of speeches that it is possible to find paved the way to significant findings and revealed the strategies of the language of activism. This is the reason why this study is focused on the analysis of language used to talk about environmental problems, since this topic can actually provide opportunities to enlighten gender differences reflected in the language produced by speakers. Moreover, it can reveal if the main strategies and choices of speakers drastically change from men to women or if they basically remain the same, allowing the reader to better understand the main features of this difficult topic.

Our first goal in this study was to answer a simple question: do men and women use language differently? To answer this question, two corpora were created (one for men speeches and the other one for women speeches) by taking into consideration the texts of ten different persons among women and men. This analysis will show, through the following paragraphs, the information that has been found in the corpora, especially related to concordances, keywords, wordlists and n-grams.

The texts for this analysis have been chosen according to its relevance, quality of language and accessibility. Some of these characters have a key role in the battle towards climate change and they are already well known by the masses. This aspect must be taken into consideration while talking about them and while analysing what they say in their speeches.

The results of this analysis will provide evidence of whether women are more sensitive in talking about environmental matters than men, thanks to the use of linguistic devices that facilitate the impact of communication to the audience. This is especially important because women and their linguistic skills are usually underrated in speeches, as we have seen in the previous chapters: they are interrupted by men in turn-taking, they are undercited in relation to men, and emotive capacity of women is usually seen as a disadvantage. Even though we are in a time when women empowerment is widely celebrated, all of these news are still considered quite disturbing by many.

In relation to climate change, the subject of the speeches selected, we can state that it is considered such important because nowadays it is one of the major threats to international peace and security. No corner of the planet is immune from devastating consequences of climate change. Rising temperatures are quickly fueling environmental degradation, food and water insecurity, weather extremes, natural disasters, economic disruption, and conflicts. Sea levels are rising, coral reefs are dying, the Arctic is melting, oceans are acidifying, and forests are burning. Climate change is an emergency because our climate is changing faster than nature can adapt to it, including us. Moreover, we have limited time to take action and keep global temperatures within a limit that the earth can recover from. This is what many people still do not understand, the fact that changes in climate can put lives at risk.

It is necessary also to determine the limitations of this study, in the sense that we only found which elements of feminine and masculine discourse are the most used, without specifying the actual effects they have in mobilizing people: the effectiveness of the communication can only be measured through the action that will be taken up later by the audience. If people do not take up new activities to respect the planet, it means that the work of activists has not been effective enough.

This chapter will be divided firstly into two different sections, each of which will be dedicated respectively to general feminine and masculine features that have been discovered in analysing these texts. Then, a further paragraph will present the comparison between the findings of both genders, obtained by exploring corpora. The analysis has been carried out adopting corpus-based methods,

with the vocabulary found into the corpora through wordlist, keyword and concordances. The data are displayed in Figure 4 which comprise the general number of tokens in each corpus, the vocabulary organized in categories and the number of repetitions of words that have been found.

4.1 Analysis of Women's Speeches

Figure 4 provides the data for the discussion of Case Study 1. In the first lines we can observe the total number of tokens in both corpora. Moreover, it presents a series of keywords obtained from wordlists and N-grams lists and divided in categories which are useful to our study: punctuations, pronouns, verbs, modals and specific groups of nouns. For each word in the scheme, we find the respective number of repetitions firstly in the women's speeches and then in the men's ones.

Significant lexical differences according to gender in environmental speech

Tokens in women's corpus: 6,366

Tokens in men's corpus: 6,332

Category	Word	N. of repetitions women	N. of repetitions men
Punctuation	Question Mark	21	5
	Exclamation Mark	7	3
Pronouns	Our	84	63
	We	125	114
	Us	23	12
	I	47	19
Verbs (sensitive)	Give	2	/
	Feel	3	1
	Stand	5	6
	Choose	4	/
	Help	4	2
	See	13	4
	Say	9	/
	Wish	4	1
Modals	Would	11	4
	May	4	1
	Can	19	15
	Will	38	30
Emissions	Fire	/	2
	Burn	/	1
	Fossil	/	5
	Gas	1	6
	Energy	5	22
	Emissions	16	19
	Carbon	4	10

Supremacy	Country	24	35
	Nation	2	10
	International	5	11
	Global	11	17
	Policy	2	7
	Finance	12	15
	State	7	9
	Loss	9	1|
Emotions	Heart	6	/
	People	29	7
	Unity	4	2
	Care	2	/
	Vulnerable	4	3
	Need	23	16
	Life	12	3
	Together	5	2
	Excuse	3	/
Environment	Action	14	21
	Crisis	5	15
	Generation	8	2
	Change	27	38
	Pollution	6	1
	Ocean	8	5
	Plastic	7	2
	Damage	5	14

Figure 4. Data concerning the Women's and men's speeches. Scheme of Case Study 1.

Many speeches delivered by women on the web can inspire people to use their voice and stand in our power. Some women speeches have been among the most impactful and inspirational of all time and are still relevant today. There is no doubt that we can learn so much from the powerful actions and encouraging words of the women who came before us. We are in a new era in which women are keeping transforming opinions, break boundaries and inspire us all to keep choosing to react.

As outlined in the second chapter, women are considered to use more words related to social processes, hedges, questions, polite forms and words that evoke emotions in their speeches (Newman et al., 2008). In the texts selected for our analysis, we can find that women enlist problems in a more discursive way, taking into consideration the future generations and addressing to them. It is possible to notice emotional tones and the use of metaphors, in order to encourage the other people and make them included in something.

The women speeches that have been selected are always showing some kind of emotions, for example anger, reproach, disappointment or sadness. In the small corpus that has been created, it is possible to demonstrate the higher sensitiveness of women with respect to men. In the majority of cases, the dominant feeling is anger, which can be perceived by the use of specific expressions which can help the reader/listener to react.

Let us now look in detail at the data in Figure 4 above. As said previously, researchers have claimed that questions are more common in women's contributions, since they try to have interactions with listeners. Referring to the scheme, we can notice that women use many more punctuation marks in her speeches with respect to men: in particular, they use many question marks, so it demonstrates that women pose more questions than men. The question marks that have been found belong to four different texts, so we can claim that women pose questions in almost half of the documents selected. In the next line of the scheme, which enlists the number of repetitions of exclamation marks, we can notice again the majority of women repetitions: even in this case, the exclamation marks are found in the half of the documents selected. Therefore, in general, we find a major use of punctuation in women speeches, used to keep the listeners' attention on what they are saying by trying to interact with them. Some examples of the most relevant questions that we found in the corpora are "when will leaders lead?", "if not us, then who?" and "what else do we have but hope?". In these cases, we can perceive the responsibility that women assume for the resolution of these issues. That is, in fact, the responsibility of world leaders. At the same time, we can recognize the sense of hope that all the examples convey.

The next category we find in the scheme is the one of pronouns, in which it is possible to notice that the pronouns "we", "our" and "us" are repeated more in women' speeches than in men' speeches. The first one, "we", is quite present in both women and men speeches: it is repeated 125 times in the women corpus and 114 in men one. Then, we have the pronoun "our", which in women's speeches is repeated 84 times by each one of the speakers. By contrast, in the men's speeches it is repeated 63 times. The pronoun "us" is repeated 23 times in the women's speeches (by 8 speakers

out of 10) and only 12 in the men's ones. The relevant expressions in which we can find these pronouns are, for example, "we have joined", "we need to work together", "our hearts", "our children", "our people", "our unity" and so on. In each example, the inclusiveness is quite perceived: in that way, women try to encourage cooperation and collaboration towards the problem by conveying a sense of unity.

Even though women try to include listeners and try to engage them in a social cause through the pronouns above, further pronouns are used. Previous research claims that women use sentences that may communicate relative uncertainty, usually expressed with first-person singular pronouns, such as "I wonder if ..." (Xiunfang 2013). These kinds of expressions reflect that women are using polite forms since they are more reluctant to force their views on other people. The use of the pronoun "I" has been taken into consideration in our analysis and, yet again, we found that it is repeated more in women's speeches (47 times) rather than in men's ones (19 times) and it is used by all speakers, except one. Furthermore, we have to specify that the pronoun "I" has been associated to verbs such as 'wish', 'suggest', 'be glad', 'ask', and 'try'. As we know, women tend to associate uncertainty verbs to the pronoun "I" to show their politeness: an example can be found in the speech of Josephine Napwon Cosmos Kngoya, Minister of Environment and Forestry of South Sudan, when she uses the expression "I wish". The choice of these verbs reflects that women always pay attention to the grace with which they communicate and, in particular, are more unwilling to impose their views on other people.

The next category that we have observed in the scheme is the one about verbs. The verbs selected have been chosen through the results of keywords, wordlists and n-grams in our corpora, in relation to their level of relevance with emotions: in fact, the verbs relate to feelings and to the five senses. Thanks to the verbs selected, Newman et al. (2008) idea that women use more words related to social and psychological processes, is thus confirmed. The verbs we found are "give", "feel", "stand", "choose", "help", "see", "say" and "wish": these verbs have been found in sentences which keep confirming the idea that women involve emotions in talking about environmental issues. For

example, in relation to the verb "feel", used by half of the speakers. Some examples are "for those who have a heart to feel" or "feeling all types of hopeless".

Other examples that can be taken into consideration are related to the verb "choose", that is used by 2 speakers out of 10. The sentences that have been found in the corpus are "let's choose, my friends, the path of sustainability together" and "choose to believe in". In the first sentence, found in the speech of the Head of Department for International Climate Policy Barbara Kovàcs, the sense of unity and attention put on listeners by the female speaker can be noticed. As we can see from these examples, women seem to use verbs that encourage people to work together and to take action by emphasizing what they feel in that precise moment (for instance, the previously mentioned example "feeling all types of hopeless").

Always referring to the category of verbs, the data represented in Figure 4 also shows that women use more modals than men do. The modals that have been found in the corpus are "would", "may", "can" and "will": let us see to which words they are associated. If we take into consideration, for example, the verb "can", we can observe that its collocations are linked to the sphere of emotions: "can be sure that our hearts are green", "can there be peace or prosperity", "we can support their missions", "we can do it", "we can really make changes" and so on. This suggests an attempt to impact on audiences and push them realize what is happening and react as a consequence. Furthermore, the modal "can" has is used by the majority of speakers in their speeches (8 out of 10).

The last category to emerge from the analysis is the one of nouns, which has been divided in sub-categories suggested by the literature: emissions, supremacy, environment and emotions. As we said in the 2nd chapter, Newman et al. (2008) found that women used more words related to both social and psychological processes and refer to emotions, in particular positive ones, more often than men do (Newman et al. 2008: 214). As we can see in the scheme, on the one hand, the words related to emissions and supremacy are uttered only a few times by women; on the other hand, the words belonging to the sphere of emotions are repeated more in women speeches than men. The words belonging to this category are "heart", "people", "unity", "care", "vulnerable", "need", "life",

"together", "excuse". In order to understand better the degree of involvement of the speakers, we need to give some more examples of use of these words.

Referring to the word "heart", we can notice that it has been used in expressions which involve feelings, like "for those who have a heart to feel" or "to find a little more space in our hearts for kindness": these sentences express a high level of emotional involvement, that speakers want to evoke in listeners too. In this sense, this word has been used by 4 speakers out of 10.

Another example that is interesting for our analysis is the noun "people", which can be found in expressions such as:

"to save our people",

"the people united will never be defeated",

"our people angst and worry",

"our people and our planet need it more than ever" and so on.

Since women have always been considered extremely caring about the others, it is important to recognize that even in this case their altruism can be perceived. In addition, we have to point out that more than a half of the female speakers used this word in their speeches (7 out of 10).

The next word that deserves further investigation is "need": since the expression of the urge to take action seems to be crucial in environmental speeches, the word "need" provides some interesting examples to analyse. The most iconic expression found are

"the need to work together",

"the need to know",

"we are doing what is needed" or

"there is a pressing need".

What women want to convey in saying this is the need to transform words into actions. There is a urgence, we cannot wait anymore. This word has been uttered by 8 speakers out of 10.

Also the word "life" has been explored further, since the real aim of environmental speeches is the one of preserve life in all its forms, from the smallest to the biggest one. This process of preservation involves, without any doubt, our inner feelings about the topic. Some interesting examples that have been found in the corpus are:

"is sorely needed to save lives",

"the lives of all Africans",

"our lives are dispensable",

"claiming human lives" and

"affecting the lives of the developed countries".

It appears that the altruism of women is again felt as a primary concern. This word has been used by 4 speakers out of 10.

Extremely different data have been found in the last category of noun, called "environment", in which we can identify a neutral position for both women and men: it means that both succeeded in talking about environmental issues equally. In the category of "environment-related" words, the nouns that are present more in the women's speeches are "generation", "pollution", "ocean" and "plastic". Some of these words, in addition, can provide further information that is useful to demonstrate the way in which women express environmental issues. The most interesting word is "generation", which is used in cases such as:

"the young generation understand this",

"every generation is counting on us",

"generations to come" and

"the next generation knows we are running out of time".

Thanks to these examples, we can notice the concern that speakers feel for what is coming, the worry for the future generations and the responsibility they feel they have to assume, since people are "counting on them". The word "generation(s)" has been repeated by the half of the speakers.

To sum up, through the analysis of the data in Figure 4 we have seen how corpora can be used to demonstrate that women use gentle and emotional expressions, pose many questions, use exclamations and are extremely inclusive with the audience. Similarly, it appears to be of great interest to explore how men speeches can be analyzed through corpora and what information we can extract, which is exactly what the next paragraphs attempts to do.

4.2 Analysis of Men's Speeches

Generally speaking, it can be affirmed that the most famous speeches are delivered by men, who lifted hearts in dark times, gave hope in despair, honored the dead and changed the course of history. The most famous speech of all times is the one of Martin Luther King "I Have a Dream", delivered on August 28, 1963: it is considered one of the finest pieces of oratory in human history, since it reminds people there is always something better on the horizon.

As we said before, in men's language it is possible to find a greater use of numbers, articles, long words and swearing (Russell 2021). Other findings demonstrate that men are also less likely than women to refer to positive feelings: in fact, they avoid using words that show affections or diminutives, because people will think that they may not be manly (Xiunfang, 2013).

Men speeches that have been selected and analyzed in this study are quite different from women's ones. Even if it is possible to find lists of problems and their solutions, there is no trace of emotions and, in the majority of cases, there is no encouragement to act. Furthermore, in men speeches that have been analysed it is possible to find many figures, concrete topics and lists of initiatives to be carried out.

Let us go back to Figure 4. As we can notice for the first category of figures, the transcriptions of the speeches of men contain only a few punctuation marks: they use only 5 question marks and 3 exclamation marks. In order to understand the choices made in the speeches selected, we will take

into consideration some examples that we find in the corpus. Questions have been posed in only 2 speeches out of 10, in the sentences:

"how sizeable are developed countries contributions for us?"

"what kind of transfers of technology can be provided?".

These questions demonstrate how men prefer to talk about objective and concrete topics, since there are no emotional questions such as those we noticed in the women's corpus (see above).

The next category that we explored is the one of pronouns, in which we find that inclusiveness is promoted through the pronouns "we", "us" "our". "We" is used 114 times and used by all the speakers. "Us" is used 63 times (by 8 speakers out of 10) while "our" is used 12 times (by 7 speakers out of 10). The contexts in which these pronouns reveal are expressions like:

"we commend",

"we commit",

"our Nation",

"our institutions",

"our governments".

We can, therefore, state that inclusiveness can be noticed in both corpora, even though we have two different uses of these pronouns and the higher number of repetitions is in women's corpus. While, in men's case, we have examples of pronouns linked to words related to institutions and countries, in the women's corpus we found expressions linked to unity and cooperation ("our unity", "our generation").

A different case is the one of the pronoun "I", that is repeated 19 times by 6 speakers out of 10. In sentences like "I reaffirm Australia's commitment" or "I stand before you as a singular representative", it is quite clear that speakers tend to talk to audiences about environmental commitments or initiatives in a resolute tone, by specifying their role, rather than emotions they feel. In these examples, we cannot see uncertainty as in women's ones, but only persons who firmly

express their opinions. The only exception is represented by actor Jason Momoa, who uses the pronoun "I" in a sentence in which he tries to lift up the audience: "I firmly believe that we can live up to the challenge". With respect to other speeches, it is the only one in which we can find encouragement to act even if in a resolute way.

The next category is the one made up of verbs selected from the results of keywords, wordlists and n-grams in our corpora. They have been chosen in relation to feelings that could provide interesting results about speakers' sensibility. The verbs mentioned in the scheme are always "give", "feel", "stand", "choose", "help", "see", "say" and "wish": let us see some examples in detail.

The verbs "choose" and "feel", analysed in the previous paragraph, are not present in men speeches. The first verb has 0 repetitions, rather than the verb "feel" has been found only in one example "the issue facing an island can feel so far removed from that place". In this example we notice a simple sentence in which the verb "feel" has not been associated to any emotion.

The verb that returned the most interesting results is "see", which is mentioned by 3 speakers out of 10. With regard to this verb, we can notice that men did not address sensible topics: on the contrary, the collocations in which we can find this verb are the following:

"to see practical realizations of solutions" or

"see how problem for one will soon become a problem for all".

Even though there are no doubts about the concreteness of the first example, with regard to the second it is possible to comprehend that there is awareness about the problem by the speaker, without any suggestions or encouragement. It sounds more like a reproach, even though the feelings of the speaker are not intelligible.

Referring to the other verbs, there are relevant examples in relation to the verb "help", mentioned only by one speaker out of 10. In relation to this verb, we find two sentences which confirm the original hypothesis that men focus on concrete matters, just like supremacy (talking about countries and kingdoms) and figures about emissions. If we look at the sentences "to help these countries mitigate the impact of climate change policies" and "this will help ensure that Kingdom

maintains its leadership role", we can notice that in the first one the speaker talks about emissions effects, while in the second he talks about maintaining the supremacy of the kingdom, despite all what is happening.

The next category represented in Figure 4 is that of modals. We can see that men use fewer modals than women, and that the most repeated ones are "can" (8 speakers out of 10) and "will" (7 out of 10). Now we will analyze in detail some examples that may be useful to understand in which contexts men use modals and whether they confirm the original hypothesis. The first modal that will be analysed is "can", which occurs in sentences like "Greece can make a significant contribution in the green transition" or "hydropower potential that can be used in transition from fossil energy to green energy". Even this time, it is possible to notice that speakers tend to focus on emissions and progress, proposing solutions and data about the possible initiatives. Other examples that we can mention, extremely similar to the previous one, are related to the modal "will", found in sentences such as:

"we will reduce our greenhouse gas emissions",

"the cabinet will approve",

"the Kingdom will finance".

As we have already mentioned in chapter 2, in natural conversations, in which women and men are free to talk about any topic, men tend to choose to talk about concrete objects and quantity in general, with abundance of nouns and articles (Xiunfang 2013). Referring to the nouns, by analysing the ones in Figure 4 we discovered that men use more words relating to supremacy, since it seems they tend to talk about countries and kingdoms, and emissions figures, with a range of solutions to reduce impacts. On the contrary, emotions are less repeated in in men's corpus or not at all. In this paragraph, we will analyse the two categories of nouns repeated mainly by men, in addition to the last category in which number of repetitions of words depends, since they both talk about environment equally.

Referring to the first category, called "supremacy", the words that have been selected are "country", "nation", "international", "global", "policy", "finance", "state", and "loss". These words

were chosen in relation to the relevance and the frequency in which they are shown in the corpus, thanks to keywords, wordlist and n-grams. In addition, this category was created in order to show that men, in environmental speeches, are more focused on international matters like countries and finance rather than on inner emotions as women are. The words that have been the most repeated by men are "country", "global" and "finance", so we will analyse them in more detail.

The first word, "country", is repeated 35 times by almost all speakers (9 out of 10) and it is usually associated to the word "developing". The general sense of many of these sentences is that developed countries have the strong duty to help developing countries as a mutual collaboration, since the second ones cannot stand alone. Some sentences that demonstrate this are:

"to enable developing countries to engage in and benefit from such a cooperation",

"climate finance must not increase the burden of recipient developing countries"

"the major climate damages in developed countries".

Even though speakers try to express their concern about the situation, their focus is always international and not on inner emotions: outward and not inward.

The second word that has been the most repeated is "global", used by 8 speakers over 10. Even in this case, the word is used in sentences which express the key role of international collaboration and the need to expose the own country's initiatives and fulfillment. The word "global" has been found in contexts like

"global prosperity",

"global initiative",

"global collaboration",

"global supply chain",

"global climate finance flow".

The last noun for this category is "finance", which is very important to mention since, as we said before, men think in a more concrete and structured way than women do. It is uttered by 7 speakers

out of 10, and the contexts in which we can find it are economic ones. It can be exemplified by the following extracts: "blended finance", "the Kingdom will finance", "global climate finance flows" and so on.

The next category of nouns is "emissions", and the collocate words uttered more by men are the following: "fire", "burn" "fossil", "gas", "energy", "emission", "carbon". We will analyse these collocates since men are thought to enlist many figures to describe the environmental situation in which their country is. The words that will be analysed are "energy" and the word "emission" itself, which are repeated respectively by 7 speakers out of 10 and 8 out of 10.

The term "energy" is always associated to words like "renewable", "green", "fossil" and so on. This aspect is a value added to our analysis, since its use is frequent in contexts in which speakers enlist their progresses and their fulfillment in improving their country. The main difference is that, while men try to pose new challenges by enlisting old achievements, women enlist theirs to encourage people to do better.

The same case is the one of the word "emission". It has been put in contexts in which there is a huge quantity of data, commitments and fulfillments, such as

"emissions reductions",

"to reduce emissions",

"CO2 emissions",

"emissions that puts at risk the like in the planet".

This tendency to be discursive but schematic is a men quality, which is shown in these cases.

In the last category, the one of "environment", the collocates that are more repeated in men corpus are "action" (21 repetitions), "crisis" (15), "change" (38) and "damage" (14). We can also find expressions like "urgent actions needed", "commitment to ambitious and necessary change", "in the face of the current energy crisis", "an effective financing facility for loss and damages" and so on.

As we can surmise by these examples, the data represented in Figure 4 suggest that male language is more structured, concrete and full of data. It is possible to also find extracts in which we can perceive concern or a reproach tone, but inner feelings remain unexpressed. Having explained some differences between women's and men's language about environmental issues, it is now important to compare them in order to highlight even more their differences or possible similarities.

4.3 A closer and more detailed comparison of women's and men's speeches

Looking once again at the Figure 4, we can confirm that women use more questions and exclamations than men: these data lend support to the hypothesis that questions are more common in women's contibutions (Lakoff, 1975, cited in Newman et al. 2008: 213). The findings also support the fact that women use more inclusive pronouns than men: "we", "our" and "our". Through the use of these pronouns, it is possible to understand the degree of emotional involvement in these matters, adding to the need of collaboration which can be perceived. While women use these pronouns in expressions like "we have joined", "we need to work together", "our hearts", "our people", "our unity", the men's use of inclusive pronouns includes expressions like "we commend", "we commit", "our Nation", "our institutions", "our governments". Even though both men and women use pronouns, the analysis of collocations showed that while women use them with the aim of encouraging others, men use them to talk about countires' initiatives and the economic situation. Another pronoun that has been taken into consideration is "I", which has been associated to verbs like "wish" in the women's contributions, while men use it in utterances such as "I reaffirm Australia's commitment" or "I stand before you as a singular representative". While in women language we find uncertainty, in men's language we find exactly the contrary.

The next category is the one of modals and the other selected verbs, chosen on the basis of their relation to feelings. Both modals and sensitive verbs are more present in women speeches than

in men one: for instance, the modal "can" has been found in women corpus in contexts in which there is collaboration and emotional involvement. Some of the sentences that can demonstrate this hypothesis are "can be sure that our hearts are green", "can there be peace or prosperity", "we can do it" and "we can really make changes". With regard to the men's corpus, some sentences with modals found are

"Greece can make a significant contribution in the green transition" or

"hydropower potential that can be used in transition from fossil energy to green energy".

Here, it is latent that the main focus of men is progress, nation and a valid use of resources.

Referring to the other lexical verbs, findings keep demonstrating that women use more expressions related to unity than men do, for example the ones "let's choose, my friends, the path of sustainability together", "choose to believe in" or "feeling all types of hopeless". Men, on the contrary, use these verbs less than women and the examples in which we found them are "to see practical realizations of solutions" and "this will help ensure that Kingdom maintains its leadership role". The examples that have been chosen are the most relevant for our analysis: in fact, thanks to these example, it becomes apparent how women and men use verbs differently in relation to what they want to communicate.

The last part is the one of nouns, in which we found that the words belonging to the category of emotions (as "heart", "people", "together") are repeated more in women speeches, while in yhe men's ones we can find more the words belonging to the categories of emissions (as "energy" and "carbon") and supremacy (as "nation", "country"). The category of "environment" is quite neutral, since there are some words repeated more by men and others more by women.

Furthermore, it is possible to mention some similes and metaphors which are not linked to Figure 4. It is possible to claim that, in both groups of speeches, we can find metaphors. For example, Shailene Woodley use "I was asked to join a leg", Mia Mottely "our world stands at a fork in the road", Jason Momoa "we must work together as a global community to best steer our canoe in the right direction" and Dan Jorgensen "we are fleet in a perfect storm". Metaphors are important devices,

since they get meanings across by referring to symbols, senses and perceptions: in these cases, it is quite used probably because these kinds of figurative language can impress audiences, making them react.

As mentioned in the first chapter, there are some useful theories that can help us to understand even more women's way of expression in environmental speeches. The theories we will talk about are Wodak's approach, Whorf's relativity theory, the phase-interfaced omnistructure and some activism strategies.

According to Wodak's, we have to consider some questions when analysing data: the most interesting ones for our study are "from what perspectives are these arguments expressed?" and "are the utterances intensified?". It is necessary to take into consideration the fact that men and women may have different purposes in their mind when they speak: we can distinguish the need to be informative, such as the case of PMs or presidents, from the need to encourage people to take action, such as young activists or actors. For this reason, what we did was take into consideration various types of speeches, before analysing them. For example, we can take into exam Mia Mottley and Kyriakos Mitsotakis, both of whom are Prime Ministers: even though they have the same role, they do not express their ideas in the same way. While she uses sentences like "for those who have a heart to listen", many questions and metaphors, he uses firm expressions like "we should move faster and think out of the box", makes a list of six initiatives and there are no questions or emotions, just a sense of concern. On the one hand, Mia Mottley stresses on people sensitivity by mentioning their heart and their willingness to listen, on the other hand, Kyriakos Mitsotakis is more systematic, by saying that we have to move faster and think about new initiatives to take up.

Another theory that is crucial for the aim of communication is Whorf's relativity theory, which states that language can convey perceptions, feelings and awareness: in this sense, awareness has been communicated to audiences through the sentences we saw above. Women's emotions can be perceived also through further examples found in the speeches: Zuzana Čaputová's way to express dissent is perceivable through the sentence "It is clear: the next generation knows we are running out

of time. And we as political leaders have run out of excuses", while "we must all do our fair share" presupposes a collaboration to face environmental problems. Furthemore, Mia Mottely expresses her sadness and concern both through the excerpt "for those who have eyes to see, for those who have ears to listen, and for those who have a heart to feel" and through the exclamations like "Code red! Code red!". On the contrary, anger is expressed through sentences like "It is not something that we can deal with later", found in the speech of Princess Victoria. Finally, the concept of unity can be perceived in sentences like "be brave and be catalyst of change" by Svandis Svavarsdottir, and "let's choose, my friends, the path of sustainability together" by Barbara Kovàcs.

Similarly, a theory about feelings in communication is the phase-interfaced omnistructure one: it theorizes how emotional intensity can be increased through cognitive and affective features and how information can vehiculate emotional intensity on receiver attitudes (Barnett and Boster, 1997: 5). In this respect, women, through the use of the emotional nouns and verbs analysed before, show encouragement to people, their anger and sadness. Moreover, we can observe other cases in which the need to collaborate is clearly expressed: for instance, the sentence uttered by Jacquiline Dominic Massao: "We, the people, will not let you do this to us again. We stand united too, and our unity is unstoppable.". Further fragments in which unity and cooperation are key concepts are uttered by Patricia Scotland KC (King's Counsel) "we must reject […] and commit", "we can do it", and "if not us, then who?". In this way, she encourages people to realize what is happening, care and act as a consequence.

The last theory we chose to mention is related to activism strategies: the theory claims that expressing dissent can be felt such a duty, including assuming the role of witness which stress the accountability of their account. Shailene Woodley, by using words and by naming events, made it possible to convey inner perceptions and opinions, becoming a witness of what she herself experienced. She tells the story about Greenpeace's expedition and explains what she saw in the Sargasso Sea, playing the role of witness: in fact, in her speech, it is possible to notice the repetition of the sentence as 'I was wary, because ..' and emotions of surprise through exclamations as "wow"

or "deep breath". Another sentence which can be considered quite important to this regard is "if we all continue to find a little more space in our hearts for kindness, we may just be able to sway our global leaders". Through this contribution, she tries to raise awareness by expressing positive feelings like "kindness" and conveys the idea that they can help us find a solution.

The findings reported above show that words most frequently used by women demonstrate their altruism, care and the propensity to encourage listeners. By contrast, the expressions used by men, which are mainly linked to economics, supremacy and old and future initiatives to take up. To conclude, considering the findings above, the main difference between two genders resides in the fact that men can tell what makes them angry, even though in few cases, while women demonstrate it.

CHAPTER 5

Greta Thunberg's speeches

A person's energy is not measured in years, and Greta Thunberg is the proof: when she was still a minor, she managed make herself heard by the whole world and become a champion of environmental sustainability. Her story is an inspiration to many, which is why we want to retrace it.

In the last years, Greta Thunberg became a symbol of youngest generations and also people who have climate change at heart: thanks to her courage and her attitude, she succeeded in expressing her ideas about climate change in international conferences. Greta Tintin Eleonora Ernman Thunberg is a Swedish girl born on January the 3rd 2003 in Stockholm. Her name became famous in her own country when, in 2018, she chose to protest in front of the Swedish Parliament alone: she decided to skip school until legislative elections in September, wearing a sign bearing the inscription "Skolstrejk för klimatet", that in English means "School strike for climate". This was due to the fact that that summer was characterized by heat, drought and forest fires. After the elections, she did not stop and every Friday continued her protest in front of the Parliament.

At the age of 16, she became known thanks to her commitment with the environmental situation all around the world: her primary purpose was to raise leaders awareness about environment, make them put this topic at the first place in their agendas and convince them to reduce carbon emissions. Greta also spoke about Asperger's syndrome, which she was diagnosed with when she was only eleven, stating that this pathology has nothing to do with her so marked commitment with environmental issues, even though most people argue otherwise. As we could imagine, she also received some critiques about her problems, since she was described as a "deeply disturbed" girl by haters, and they did not stop here. Due to her health issue, Greta was thought not to be the real author of her speeches, that she does it for money, and that her family is manipulating her for their own gain (defining her situation a "child abuse"). In 2019, Greta response to rumors on Twitter was that "being different is not an illness and the current, best available science is not opinions," she added, "it's

facts." (Reneau A., 2019). Even though she was criticized, she never abandoned her fight against climate change.

But why Greta became so important is such a short time? Her battle in favor to environment respect and against climate changes she is being carrying out in these years, made her be nominated for the Nobel Prize for Peace. One of the important results she achieved internationally is the day of protest on March 15, 2019: in more than 2000 cities all around the world, many people (mostly students) went to the streets to ask governments and world leaders to deal with the climate and the environmental emergency. Greta represents a hope and an incitement for all young people who fight for a better world and who are convinced that they cannot make a difference. She demonstrated that if you believe in a cause, you can get attention and results even individually.

Even though Greta is only a teenager, her words, uttered in front of the most powerful people in the world, are broadcast by all media: she tries to encourage people to realize what is happening and, at the same time, to react against the conduct of institutions which look the other way. Some examples can be the expression "our house is on fire", though which she expresses the idea that our planet is being threatened by forest fires and other climate change issues, and her famous question "How dare you?", in which she challenges institutions to pay attention to the actions that they keep doing. She later explains that they "say they hear us and that they understand the urgency, but no matter how sad and angry I am, I do not want to believe that". Her words have placed environmental issues at the center of social and political debate, which is a very important result, but for her not yet sufficient.

5.1 Corpus-based analysis

Greta Thunberg might only be 16 years old, but what she does is unrivalled. She has given a number of powerful speeches since she first started her #FridaysForFuture movement in 2018: millions of young people have joined her on protests, with many children walking out of school to take part to it.

Furthermore, during the conferences she attended, she addressed world leaders in passionate speeches, certainly morally charged, to encourage them to do more to protect the planet.

Even in this case, we can state that women are known to use more words related to social processes, questions, polite forms and words that evoke emotions in their speeches (Newman et al., 2008). In the texts that have been selected to create the scheme we found that Greta enlists problems in a more discursive way, with tones of reproach and anger, and takes into consideration the future generations while addressing to government. It is possible to notice emotional devices such as the use of metaphors, inclusive pronouns and specific words in order to encourage the other people and make them feel included in something.

The data refer to a corpus of 11,149 tokens, 9,865 types, and 11 texts, which majority is taken by Greta's book "no one is too small to make the difference" published on May 30, 2019 in Sweden: only one text, called "How dare you?" has been found on the Internet. Figure 5 below presents categories that have been taken into exam, which are the following: punctuations, pronouns, verbs, modals, adjectives and nouns regarding the sphere of emotions. All these data have been obtained from wordlists, keywords and n-grams sections of her corpus previously created. In this way, it is possible to understand Greta's vocabulary, and consequently to demonstrate the original thesis that women are more emotional when talking about environmental issues.

Lexical features of Greta Thunberg Corpus

Tokens in the corpus: 11,149

Category	Word	N. of repetitions
Punctuation	Question Mark	38
Pronoun	My	34
	Our	93
	Us	41
	We	262
Verbs	Need	35
	Act	17
	Listen	13
	Solve	13
	Care	7
	Hear	8
	Fight	11
	Build	8
	Face	8
	Stand	8
	Hope	14
	Save	6
	Panic	8
Modals	Would	33
	Will	63
	Should	20
Adjectives	Impressive	1
	Sensible	1
	Aware	6
	Powerful	4
	Hopeful	4
	Concerned	2
	Fierce	1
	Passionate	1
Emotions vocabulary	Failure	3
	Opposite	1
	Behalf	2
	Heart	3
	Concern	3
	Hate	2
	Sorrow	1
	Suffering	4
	People	61
	House	21
	Child	28
	Life	11
	School	30
	Generation	9
	Crisis	52
	Catastrophic	3
	Humankind	4

Figure 5. Greta Thunberg's speeches. Scheme of Case Study 2.

To begin, we can observe that Greta uses many questions in her speeches: in fact, question marks have been repeated 37 times. Some examples of questions that we can find in her speeches are "are we evil?", "what happens next?", "will you pledge to do that, whatever it takes?" and the most impactful of all, "how dare you?". Through these questions, we can notice that Greta stresses the emotional sphere by asking institutions how they dare to ignore the problem, and on the uncertainty of "what happens next". Not only do all these questions express her inner feelings about government actions, but also try to encourage to take a look into ourselves by asking if are we evil or not.

The next category is the one of inclusive pronouns: the ones that have been taken into consideration are "our", "us" and "we" (repeated 93, 41 and 262 times, respectively). We can cite some examples in order to understand how Greta uses these pronouns to include and encourage other to act together, for example "our house is on fire", "take everything from our part to stop it", "all our achievements", "our foundations are even stronger" and "we want our hopes and dreams back". The most interesting example that can be found in more than one speech is the sentence "our house is on fire", since through this metaphor she wants to punctuate a message: the house she is talking about, our planet, contains international leader's children, who are in imminent danger (Remiorz, 2019). She wants to make people understand that this problem regards everyone, none excluded. Her tone is the one of condemnation, like a parent scolding a child that did not what was expected from them, and for this reason is considered irresponsible (Lunin, 2022).

With regard to the other inclusive pronouns, "us" and "we" (repeated respectively 41 and 262 times), the expressions found include always children, such as

"we will never forgive you",

"we draw the line",

"we owe it to the young people",

"we children shouldn't have to do it",

"we will not let you get away with this",

"we who cannot vote",

"you say we are just children".

The main idea that she wants to express though these pronouns is her responsibility to be the voice of all children, who have no actual power but at the same time have the deepest interest as heirs to the planet (Iberdrola, 2022).

Another interesting pronoun is "my", repeated in her speeches 34 times. This has been chosen because the sentences in which it has been found are very effective, since Greta expresses majorly concerns about her future, such as:

"my dreams",

"my seventy-fifth birthday",

"my entire life",

"my children and grandchildren",

"my message is that we will be watching you".

Greta's general purpose in her speeches seems to be the one to accuse the older generations of failing the younger ones and stealing their childhood with empty phrases that she does not accept anymore.

The next category is the one of modals which, as we said before, women use very frequently in their speeches: the ones that have been taken into exam are "will", "should" and "would" (repeated 63, 20 and 33 times). Even in this case, we can find Greta's idea of inclusiveness, for example through the sentences:

"we will not let you get away with this",

"we should not engage in activism",

"we children shouldn't have to do it",

"we should be in school instead",

"schoolchildren would do something".

She speaks another time for all the people who should not take the responsibility of adults' actions and mistakes, like children, but they are forced to do it to be heard.

Referring to verbs, the ones that have been selected are always related to the sphere of emotions, just like "need", "listen", "solve", "care", "fight", "hope", "save", "panic" and so on. The sentences in which we can find them in their contexts are for example

"everything needs to change",

"we need to treat the crisis as a crisis",

"you need to listen to us",

"start listen to the science instead",

"you do not listen to that",

"how do you solve a war?",

"beg world leaders to care",

"I don't want your hope" and

"I want you to panic".

These numerous examples are very significant and some of them may be analysed more in detail. The first sentence that we chose to analyse is "we need to treat the crisis as a crisis", through which Greta, exhausted, demands a response to climate change that world leaders are not giving. She is asking politicians immediate action, but they act like there is no danger at all. The feeling of apathy of political system provokes in Greta emotions such as anger, dissent and resentment. A similar case can be observed in the other sentence, that is "I want you to panic": with an impassioned waning, she encourages people to act now on climate change, wondering how this can be ignored. She is referring to the fact that, according to scientists, we have only few years to intervene to avoid environmental disasters: for this reason, she wants to give some pressure to world leaders. Her call for "urgent action" express the need for real cuts to be made, for example, abandoning some dangerous resources immediately (like coal).

Another category that has been quite incisive in our analysis is the one of adjectives, since they describe in a precise way Greta's purpose and wishes: we rarely hear such direct language used in the expression of the purpose in a speech. Greta generally uses adjectives as "impressive", "sensible", "aware", "powerful", "hopeful", "concerned", "fierce" and "passionate". These words, that alone demonstrate a certain level of involvement, can be found in sentences like

"most children are not even aware of the fate that awaits us",

"is just not hopeful for us",

"I will take fierce determination to act now",

"I'm so passionate about climate change".

Without apology or equivocation, she clearly shares her feelings towards the situation with the audience, which can do nothing but listen to her. By using these words, she gives people hope and creates a sense of belonging, in which children and people in general can mirror themselves. In addition, she created an opportunity for everyone to feel included and demonstrates it.

The last category is the one of nouns, in which only the ones embedded with emotion have been selected and analysed. In order to demonstrate, another time, her level of involvement have been taken into consideration words such as "heart", "people", "house", "child", "life", "generation" but also words as "panic", "concern", "sorrow", "hate" and "catastrophic". The context in which these words have been found are, for example:

"to get the other young people to join me",

"the real power of people",

"you love your children above anything else" and

"our lives are in your hands".

But also sentences like,

"I want you to panic" and

"I am just a messenger, and yet I get all this hate".

The words chosen by Greta want not only to encourage and hearten, but also to punish and condemn: for this reason, it is extremely captivating the fact that both positive and negative nouns can be found in her speeches, showing the wide range of emotions she passes through and her most human side (AnsaMED, 2023).

5.2 Discussion of the findings

Greta Thunberg is considered a key symbol and an inspiration for a new generation of climate activists. As an effective communicator, she always accompanied her words to scientific figures, making her propaganda and supporter be very threatening: in that way, she takes the focus away from herself by asking people to rely on science. She does it by putting arbitrary facts into a context that people can easily understand, and which make them feel involved on an emotional level.

As we said before, women seem to be in general more involved in what they are telling in environmental speeches, thanks to the figures that once again have been confirmed. If we have a look at the Figure 5, we can observe that Greta makes a great use of question which confirm, another time, the hypothesis that questions are more common in women's speeches (Lakoff, 1975, cited in Newman et al. 2008: 213). Great also uses many inclusive pronouns, just like "we", "us" and "our", succeeding in making audience involved in what she is saying: this can be perceived in the sentences

"we will never forgive you",

"we draw the line" and

"we will not let you get away with this".

In these statements all her resentment is intelligible.

Referring to verbs and nouns, we experienced the expression of her feelings in both categories: a clearer idea of her linguistic choices can be fully understood by her iconic sentences:

"I will take fierce determination to act now",

"we need to treat the crisis as a crisis",

"our house is on fire" and

"I want you to panic".

Some of these utterances, show another recurring linguistic device: the use of metaphors. Metaphors are crucial to convey meanings that are at heart of climate change: they played a considerable role in producing images and symbols in audiences' minds, which can be seen, touched, smelt and consequently remembered.

It becomes quite clear why Greta Thunberg's speeches are so effective: the use of emotions, linguistic devices (as pronouns and question marks) and rhetorical tools, makes her be heard. Rhetorical tools efficiently used by her are the repetition and pathos: in fact, throughout her speeches, it is possible to find expression such as "our house is on fire" and "how dare you?" many times. Emotional expressions like these may sound rude, but she manages to catch her listeners' attention thanks to the level of anger embedded in them. She inverts the usual cultural assumptions that adults should educate children, by proving that a young woman can make her words count. Furthermore, Greta's words are filled with proofs, statistics and evidence that cannot leave the listener indifferent.

Whorf's theory, the phase-interfaced omnistructure and activism strategy of expressing dissent can help us understand more deeply Greta's way of expressing environmental issues.

With regard to Whorf's theory, which affirms that the structure of a language affects its speakers and at the same time people's perception, creating then insights, feelings and awareness in audiences. It is possible to perceive the range of feelings expressed by Greta in her speeches: it is possible to recognize by some sentences the main emotion expressed as anger ("we will not let you get away with this"), sadness ("is just not hopeful for us"), love ("I am so passionate with climate change") and concern ("our house is on fire"). According to Yale Scientific Magazine (2023), Greta Thunberg's apparently simple utterances have inspired countless people of all ages from across the globe to both care about environmental issues and act against climate change. Her humility and relatability, expressed by these phrases embedded with powerful feelings, allow her to connect with

the general public. Yet in what ways did she succeed in influencing the masses? In Yale Scientific Magazine's opinion, she has just been able to be a leader that we can look up and say, "if she can do it, we can do it too".

The phase-interfaced omnistructure is useful to understand how emotions, which influence attitude, can be increased or diminished thanks to the expression of a message, which can be rendered threatening, depressing, or enjoyable. Case Study 2 about Greta's speeches suggests that there are many emotional messages a woman can convey. For example, we have the following examples of her impactful fragments of speeches:

"you are not too small to make a difference",

"I want you to panic",

"my message is that we'll be watching you".

By criticizing world leaders for their failures, she gained the attention of the audience and moved many people to action. The effectiveness of her words can be demonstrated also by the fact that some of her quotes are written on signals during manifestations against climate change all over the world

With regard to activism strategy of expressing dissent, in Greta speeches we find many times expressions of dissent, manifested by "children" as a community, for example through the sentences "we children shouldn't have to do it" and "we should be in school instead". Other general sentences in which we can find dissent are "it is simply not acceptable for us", "you didn't do anything, while there was still time to act" and "you are still not mature enough to tell it like it is".

Another important notion linked to activism rhetoric is the one of 'fearless speech', introduced by Michel Foucault (1982, cited in Krippendorff and Halabi 2020): in this kind of communication, the speaker chooses frankness instead of persuasion, truth instead of falsehood and moral duty instead of self-interest and moral apathy. We can easily find these concepts in anyone of Greta's speeches, but the most relevant examples we can cite are the following:

"we will never forgive you",

"I only ask you to please wake up",

"I only say it because it's true",

"I am just a messanger and I get all this hate" and

"I want everything to be absolutely correct, so I don't spread incorrect facts".

In all these examples goals are quite perceivable.

Finally, we can say that Greta masterfully called out many world leaders by showing them the growing fear that the future young generation is experiencing due to their inaction. Her success is due in part to the fact that she succeeded in having an impact on how people relate to climate issues, thanks to the simplicity and the clarity of her speeches. The general fear for children endangered future can be summarized by a stinging section of her speech where she says:

"You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!".

Conclusion

The aim of this study was to analyze and compare official public speeches given by officially renowned women and men acting against climate change, in order to explore the sensibility allegedly associated with women when talking about climate change issues. Sensibility is a value that can be conveyed by using specific linguistic devices, and which can provide an incentive for people to collaborate and act together. The role of activists in this process, who try to educate masses by providing the tools to face the issues, is crucial.

The present study focused on climate change and on linguistic differences in gender language, two topics of our daily life. Climate change is only one of the several environmental issues that affect our world today: considering the seriousness of the problem, remaining neutral or not expressing feelings seems to be impossible. In the same way, gender differences in language are increasingly discussed nowadays: it is believed that men are more schematic and impenetrable when dealing with feelings, while women talk more about social matters, emotions and relationships. In sociolinguistics, researchers have studied the relationship between gender and language including politeness, language style and way of expression.

In order to show the vast range of emotions that can be found in women speeches, we chose to carry out two different Case Studies: the first one is about the comparison between the linguistic devices employed by women and the men, while the second is about the moving and famous speeches of Greta Thunberg, who is considered one of the most impactful activists nowadays. She became a leader of non-violent rebellions against politics neglection about environmental issues, demonstrating by school-striking that even one action can be enough to make difference. Her purpose is to explain that our future is at risk and rebellion is the only way to make a change: her young age made her a prominent figure among student movements all around the world.

In the first Case Study, specific speeches from PMs, Presidents, organizations, princesses and princes, actors and Ministers were selected in order to explore differences and similarities between th

expressions used by the two genders. A variety of speech types was chosen, which gave us a more objective view of the topic. The speeches that were analyzed came from different conferences, even if the majority was taken from COP26 and COP27. Furthermore, the analysis was carried out thanks to the creation of two corpora, one of men's and the other of the women's speeches, which helped to have an idea of the lexical choices made by each group. Consequently, we explored the corpora using a corpus-linguistic approach and summarised the most relevant data by means of some tables which provided a detailed list of linguistic devices employed by women and men. These turned out to be useful to better understand whether linguistic choices and strategies change from women and men or tend to remain the same.

The results obtained suggest that women actually use more sensibility in their speeches, not only in relation to the words they choose, but also in relation to contexts in which these words are placed, while men are obviously more schematic and austere when talking about these issues. This study revealed, thanks to the demonstration of the theories presented in the literary review, that in environmental speeches women show their inner feelings more often than men do.

Subsequently, we explored the speeches of the most influential teenage activist so far, Greta Thunberg, taken from her book "No one is too small to make the difference". Her case turned out to be effective to show how emotions can raise attention about important issues, no matter who you are. In her book, Greta explains that we are not too small or too lonely to change the situation in which we actually find. On the contrary, one action can make difference even if we are just children. In the second Case Study carried out, Greta proved to be able to encourage people to act. Her inner feelings are always intelligible, and she demonstrates to be unapologetic and brave even in front of world leaders.

Thanks to this analysis, it was possible to find answers to the two original questions: does gender make a difference in the promotion of environmentally friendly behavior and action against climate change? Do women and men have the same sensibility in addressing to these kinds of problems?

We can state, as a response, that gender does make a difference in the promotion of sustainable actions, since women, through the expression of their inner feelings, are able to encourage, reassure and inspire other people. Women and men have, undoubtedly, two rather different ways of expression, with both strengths and weaknesses. While men tend to present issues in a more concrete way, women are more emotionally involved in what they are saying: these features have, obviously, two different effects on their audience. Thanks to this analysis, it was possible to identify specific differences in gender expression and the different attitudes they assume to encourage people to action.

Referring to the second research question, we can answer that women seem to be more sensible than men when dealing with these kinds of issues. As suggested by the data analysed, women tend to use a wide range of words related to emotions in their speeches: specific verbs (*care, feel, hearten*, and so on) and inclusive pronouns, which succeed in making the listener involved. The best example that we can use to prove this idea, is Greta Thunberg's Case Study: the expression of her feelings moved people all around the world, mirroring on audiences her same emotional state.

In conclusion, we understood that something that actually differentiate women's from men's speeches is their way of expressing feelings: while women tend to put the accent on the issue by describing events sentimentally, men are more concrete and simply enlist all the initiatives that have been carried out by their countries, in a more impersonal way.

Ecolinguistics is a really interesting field of study, since it involves two social processes in which we find ourselves in everyday life: gender differences in the use of language and the climate change issue. The way in which people, in particular activists and world leaders, express themselves can affect our choices and encourage us to take up new activities to the fight against climate change. More research should be carried out on this matter, especially on the characteristics of feminine speech language and the existing strategies to raise its effectiveness. It would be interesting to further analyze this field of language, for instance by discovering whether the strategies used in activism language change according to the topic of the speech or not. To conclude, we can affirm that

environmental speeches remain a particular and intriguing topic that deserves to be studied and understood more in detail.

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Summary

Il presente lavoro di tesi magistrale è sorto dal desiderio di confrontarsi con un tema tanto attuale quanto coinvolgente come quello del cambiamento climatico, capace di mobilitare le masse ed esprimere emozioni contrastanti su larga scala. Per questo motivo, l'obiettivo principale della tesi di laurea è stato quello di fornire una mia proposta di analisi del linguaggio utilizzato nelle conferenze internazionali, incentrato sulla tutela dell'ambiente. La scelta dello svolgimento dell'analisi è ricaduta sull'utilizzo dei corpora, metodo di esplorazione del linguaggio estremamente utile. Grazie all'utilizzo dei corpora è stato possibile, in primo luogo, analizzare il linguaggio ambientale di uomini e donne sotto tanti punti di vista, come ad esempio l'uso di pronomi, verbi e sostantivi specifici; in secondo luogo, è stato possibile confrontare questi dati in modo da ricavare informazioni utili sulle differenze tra il linguaggio maschile e quello femminile usato nei discorsi di attivisti. Il progetto, infatti, è stato anche dettato dalla volontà di comprendere più a fondo il linguaggio di una comunicazione così efficace. Inoltre, la forte volontà di mettersi in gioco rispetto alle sfide che questa tipologia di analisi può presupporre, mi ha permesso di esplorare i possibili impieghi dei corpora, strumenti essenziali da adottare in questo tipo di casi di studio.

Il lavoro di tesi è stato un viaggio che ha toccato diverse tappe, in cui sono state necessarie anche diverse soste. Senza alcun dubbio, dal primo momento si è presentato in me il desiderio di comprendere come singole persone, attraverso il linguaggio, abbiano potuto spingere il pubblico di tutto il mondo a modificare atteggiamenti e attitudini. È stato, oltretutto, possibile coniugare questa passione per il linguaggio e la sociologia, ad altri due argomenti che mi stanno a cuore: la sostenibilità e la differenza di genere, soprattutto in relazione alla sensibilità di espressione. In una prima fase, mi sono dedicata, quindi, alla ricerca di testi che potessero essere interessanti per mia analisi e in cui spiccassero i sentimenti, utili nel muovere le masse. Ho capito che, a questo proposito, i discorsi nelle conferenze internazionali sul clima sono un esempio perfetto, un argomento intrigante e attuale che può muovere molte emozioni di tipo diverso. La tesi, pertanto, rappresenta un omaggio non solo a

ciò che lo studio della lingua mi ha dato negli anni, ma anche una dimensione, quella dell'attivismo, nella quale ho avuto l'occasione di interessarmi per un tempo.

La scelta del cambiamento climatico come oggetto della tesi è estremamente importante, siccome permette di mettere in luce le possibili emozioni che possono emergere nei discorsi internazionali, dal momento che risulta praticamente impossibile rimanere un osservatore neutrale. Negli ultimi anni, il cambiamento climatico è diventato una minaccia senza eguali. Anche se in molti pensano che il cambiamento climatico si riferisca principalmente temperature più calde, questo fatto è solo l'inizio della storia. Infatti, il cambiamento climatico colpisce la nostra salute, la sicurezza e la capacità di coltivare cibo: poiché la terra è un sistema perfetto in cui tutto è connesso, qualsiasi tipo di cambiamento in un'area può provocarne ulteriori in altre. Molte organizzazioni e istituzioni stanno riflettendo all'adozione di soluzioni per fornire benefici economici e, allo stesso tempo, per migliorare le nostre vite e proteggere l'ambiente. Questi enti sanno che ignorare il problema non è un'opzione e che in questo preciso momento è necessario adattarsi, anzi, deve essere una priorità.

Ad oggi, il ruolo più importante è ricoperto dagli attivisti, che ispirano continuamente le masse a protestare contro il cambiamento climatico per il loro futuro. Gli attivisti, infatti, hanno il potere di trasformare le parole in azioni amplificando il potenziale d'azione del linguaggio. Il 15 marzo 2018, l'iniziativa globale "Youth4Climate" ha indetto uno sciopero e diversi incontri, che sono riusciti a riunire più di un milione di giovani in 2.083 città di 125 paesi, con lo scopo di sensibilizzare sul cambiamento climatico e chiedere al governo di agire. Questo è solo un esempio di ciò che l'attivismo può arrivare a fare. Infatti, il ruolo del linguaggio è cruciale nella mobilitazione delle masse, considerando gli effetti che esso può avere su larga scala. Greta Thunberg, ad esempio, rappresenta una speranza e uno stimolo per tutti i giovani che lottano per un mondo migliore e che sono convinti di non poter fare la differenza. Ha dimostrato che, credendo in una causa, è possibile ottenere attenzione e risultati anche individualmente. Nonostante Greta sia solo un'adolescente, le sue parole, pronunciate davanti ai più potenti leader del mondo, vengono trasmesse da tutti i media: così facendo,

cerca di incoraggiare le persone a rendersi conto di ciò che sta accadendo e, allo stesso tempo, a reagire contro il comportamento delle istituzioni che guardano dall'altra parte.

L'analisi linguistica del discorso ecologico è stata oggetto di diversi studi nel corso degli anni, in quanto può essere considerata estremamente vicina alla nostra quotidianità. Inoltre, potrebbe fornire una vasta gamma di informazioni utili per comprendere i meccanismi del linguaggio stesso. Possiamo, inoltre, affermare che lo studio dell'analisi linguistica può essere di grande interesse per tutti, in particolare per coloro che si domandano come sia possibile incoraggiare le masse in modo così efficace, per spingerle ad agire contro il cambiamento climatico.

Lo scopo di questa tesi di laurea è studiare e analizzare l'impressionante potere del linguaggio, concentrandosi sulle principali differenze tra gli atteggiamenti di attiviste donne e attivisti uomini quando vengono trattate questioni relative al cambiamento climatico. Per raggiungere questo obiettivo, la ricerca è stata organizzata partendo da due casi di studio: il primo si concentra sull'esplorazione delle principali differenze nel linguaggio di genere; la seconda esplora il linguaggio usato nei discorsi di Greta Thunberg.

I discorsi di persone influenti sono stati scelti in base alla loro pertinenza, qualità del discorso e accessibilità. Gli interventi presi in considerazione, inoltre, appartengono a persone che possono essere valide rappresentanti di cambiamenti significativi, iniziative e soluzioni per affrontare questo problema. Pertanto, essi possono fornire al lettore diverse prospettive rispetto alla situazione in cui ci troviamo: per questo motivo, gli interventi appartengono a persone di diversa età e ruolo nella loro comunità, da ministri e presidenti, a dirigenti e attori.

Successivamente, sono stati creati tre corpora: uno per i discorsi degli uomini, uno per le donne e uno per i discorsi della giovane attivista Greta Thunberg. Secondo la letteratura sull'argomento, uomini e donne sono diversi nel modo di pensare, parlare ed esprimersi: queste affermazioni saranno esplorate attraverso la presente analisi, per la quale sono stati utilizzati metodi basati su corpus per esplorare il linguaggio delle donne e attivisti maschi e quello di Greta Thunberg. Pertanto, questa ricerca si è concentrata sulle principali caratteristiche del linguaggio di entrambi i

sessi, cercando di indagare le differenze e le somiglianze nella considerazione di una questione che è estremamente attuale al giorno d'oggi. Infatti, possiamo sostenere che le donne sono note per usare forme più educate ed esprimono le emozioni in modo più aperto rispetto agli uomini, più schematici e impenetrabili quando si tratta di sentimenti. Questa tesi di laurea tenterà, quindi, di capire se il genere fa la differenza nella promozione di comportamenti esemplari nei confronti del cambiamento climatico e, in secondo luogo, se donne e uomini hanno la stessa sensibilità nell'affrontare questo tipo di problema.

Questa tesi è suddivisa in cinque capitoli. I primi tre capitoli forniranno al lettore una panoramica dettagliata dei principali concetti e teorie, necessari per comprendere appieno l'analisi, svolta negli ultimi due capitoli.

Il primo capitolo è incentrato sul tema dell'ecolinguistica, ed è così articolato: il primo paragrafo tratta l'ecologia del linguaggio, mentre il secondo l'analisi critica del discorso, le due aree di interesse dell'ecolinguistica. L'ecologia linguistica può essere descritta come lo studio di come le lingue interagiscono tra loro e dei luoghi in cui sono parlate, includendo anche la conservazione delle lingue in via di estinzione come analogia delle specie biologiche. In relazione a questo problema, l'ecologia linguistica sta cercando di fornire utili soluzioni e risposte, sia in termini di documentazione e studio di molte lingue che stanno ora scomparendo, sia in termini di protezione di quelle che sono minacciate e rischiano di non esistere più in i prossimi cento anni. La seconda area di interesse, l'analisi del discorso critico (solitamente abbreviata in CDA, ossia Critical Discourse Analysis), è un approccio interdisciplinare allo studio del discorso, che cerca di rispondere a domande critiche che presuppongono uno studio delle relazioni tra potere, dominio, manipolazione e disuguaglianza sociale. Essa sottolinea che idee, conoscenze e fatti non sono statici, ma cambiano in relazione al discorso.

Nei due paragrafi seguenti, verrà analizzato il discorso dei problemi ecologici, base della costruzione del messaggio ecologico, e il linguaggio dell'attivismo, considerato il canale diretto di espressione dei problemi ecologici al pubblico. Per quanto riguarda il primo, è possibile sostenere

che è proprio attraverso il linguaggio che il mondo viene ridotto a oggetti o risorse da sfruttare ed è sempre attraverso il linguaggio che le persone possono essere incoraggiate al rispetto e alla cura dei sistemi che sostengono la vita. Inoltre, il discorso ambientale è ulteriormente definito dal suo rifiuto di privilegiare un'unica prospettiva. Per quanto riguarda l'ultimo paragrafo, sull'attivismo, possiamo sostenere che l'attivismo ambientale ha innegabilmente svolto un ruolo significativo nell'influenzare le decisioni sull'ambiente e sullo sviluppo. Possiamo dire, oltretutto, che se le persone sono sommerse da discorsi persuasivi che suggeriscono che i loro interessi personali verranno soddisfatti cooperando nei regimi di gestione dell'ecosistema, è probabile che cambino atteggiamento e comportamento nei suoi confronti. Attraverso l'uso di strategie elencate nel paragrafo, è possibile anche intensificare gli effetti del discorso, ad esempio ricoprendo il ruolo di testimone, assumendo un atteggiamento oppositivo oppure utilizzando parole a favore di una particolare causa sociale, nominando alcuni eventi.

In seguito, troviamo il secondo capitolo, che si occupa dell'atteggiamento linguistico nella comunicazione, elemento cruciale per un'analisi accurata del discorso: il capitolo include un paragrafo sulla struttura "phase-interfaced", uno sul discorso benefico, uno sul linguaggio di genere e l'ultimo sul discorso e la retorica. Riguardo al primo paragrafo, è possibile sostenere che la struttura "phase-interfaced" sia utile per capire come le emozioni, che influenzano l'atteggiamento, possono essere aumentate o diminuite. Grazie a questa struttura, un messaggio può essere reso minaccioso, provocatorio, deprimente, piacevole o osceno. Il secondo paragrafo riguarda il discorso benefico: i discorsi benefici sono quelli che "trasmettono ideologie che possono incoraggiare attivamente le persone a proteggere i sistemi che sostengono la vita". Lo scopo principale del discorso benefico si basa soprattutto sull'adozione di ideologie considerate corrette: infatti, ciò che è giusto o sbagliato deve essere presentato al pubblico con l'intenzione di educarlo e incoraggiarlo ad agire.

Successivamente, nel terzo paragrafo, troviamo i ruoli di genere, costrutti sociali sviluppati nel tempo che si basano sul comportamento umano naturale. Inoltre, anche gli studi sulla lingua e sul genere sono considerati utili per sensibilizzare l'opinione pubblica sulle fondamentali asimmetrie di

genere nella struttura e nell'uso del linguaggio. Infatti, i ricercatori si sono concentrati sulle caratteristiche legate al dominio del comportamento conversazionale in cui generalmente gli uomini esercitavano potere linguistico sulle donne. In conclusione al capitolo, troviamo il paragrafo sul discorso e la retorica, elementi imprescindibili in quanto l'analisi del discorso risulta essere un modo per comprendere le interazioni sociali, mentre la retorica l'arte della persuasione. In seguito, saranno esposte in sotto-paragrafi le principali caratteristiche del discorso femminile e quello maschile, sotto quattro livelli di analisi: parole, espressioni, frasi e messaggi complessivi. Siccome le donne sono considerate più gentili e docili, di solito evitano di usare parolacce, mentre nel linguaggio maschile è possibile riscontrare un maggior uso di numeri, articoli e parole lunghe.

Il terzo capitolo si concentra sulla presentazione della linguistica dei corpora come metodologia per l'analisi dell'eco-discorso, dalle principali caratteristiche ai principali strumenti analitici. La linguistica dei corpora è un metodo di analisi che consente di raccogliere grandi quantità di dati linguistici in formato computerizzato, e in seguito utilizzare programmi per computer che possono eseguire test statistici su tali dati per eseguire un confronto. I numerosi strumenti che è possibile trovare in un corpus sono molto utili per qualsiasi tipo di analisi linguistica. In questo paragrafo, sono anche esposte alcune tabelle contenenti i dati più pertinenti dei corpora che sono stati creati, fornendo in questo modo una panoramica generale del linguaggio all'interno di essi. All'interno del capitolo, vengono esposte anche le qualità che sono state prese in considerazione nella scelta dei discorsi utilizzati per l'analisi: pertinenza, qualità del discorso e accessibilità.

Infine, il quarto e il quinto capitolo saranno dedicati ai due casi di studio degli interventi selezionati: il primo è dedicato al confronto tra i discorsi delle donne e degli uomini sui temi ambientali, mentre l'ultimo capitolo è dedicato agli interventi di Greta Thunberg, l'esempio più iconico di discorso ambientale femminile e adolescenziale che si diffonde oggigiorno.

Nel primo caso di studio sono stati selezionati discorsi specifici di PM, presidenti, organizzazioni, principesse e principi, attori e ministri al fine di esplorare le differenze e le somiglianze tra le espressioni utilizzate dai due sessi. È stata scelta una varietà di tipi di discorso, che

ci ha dato la possibilità di avere una visione più obiettiva dell'argomento. Gli interventi analizzati provenivano da diversi convegni, anche se la maggior parte è stata tratta da COP26 e COP27. Grazie alla creazione di due corpora, uno di discorsi maschili e l'altro femminili, è stato possibile farsi un'idea delle scelte lessicali compiute da ciascun gruppo. Di conseguenza, abbiamo esplorato i corpora utilizzando un approccio corpus-linguistico e riassunto i dati più rilevanti per mezzo di alcune tabelle che hanno fornito un elenco dettagliato dei dispositivi linguistici utilizzati da donne e uomini. Questi si sono rivelati utili per capire meglio se le scelte e le strategie linguistiche cambiano da donne e uomini o tendono a rimanere le stesse.

I risultati ottenuti suggeriscono che le donne sono effettivamente più sensibili nella presentazione dei loro discorsi, non solo in relazione alle parole che scelgono, ma anche in relazione ai contesti in cui queste parole vengono poste; al contrario, gli uomini sono, ovviamente, più schematici e austeri quando trattano questi temi. Questo studio ha rivelato, grazie alla dimostrazione delle teorie presentate nella letteratura, che nei discorsi ambientali le donne mostrano i loro sentimenti interiori più spesso di quanto facciano gli uomini.

Nel secondo caso di studio, abbiamo esplorato i discorsi dell'attivista adolescente più influente finora, Greta Thunberg, tratti dal suo libro "No one is too small to make the difference (ossia "Nessuno è troppo piccolo per fare la differenza"). Greta Thunberg è considerata una delle attiviste di maggior impatto al giorno d'oggi: infatti, è diventata una leader di ribellioni non violente contro l'incuria della politica sulle questioni ambientali, dimostrando con uno sciopero scolastico che anche una singola azione può essere sufficiente per fare la differenza. Il suo scopo è spiegare che il nostro futuro è a rischio e che manifestare risulta l'unico modo capace di cambiare le cose: la sua giovane età l'ha resa una figura di spicco tra i movimenti studenteschi di tutto il mondo.

Il suo caso si è rivelato estremamente utile per mostrare come le emozioni, espresse ancora una volta da un'attivista donna, possano attirare l'attenzione su questioni importanti, indipendentemente dall'età. Nel suo libro, Greta spiega che non siamo troppo piccoli o troppo soli per cambiare la situazione in cui effettivamente ci troviamo. Al contrario, un'azione può fare la

differenza anche se siamo solo dei bambini. Nel secondo caso di studio realizzato, Greta ha dimostrato di saper incoraggiare le persone ad agire: i suoi sentimenti interiori sono sempre percepibili e dimostra di essere impenitente e coraggiosa anche di fronte a leader mondiali.

Grazie a questa analisi, è stato possibile trovare risposta alle due domande di ricerca poste all'interno della tesi, ossia: il genere fa la differenza nella promozione di comportamenti rispettosi dell'ambiente e nell'azione contro il cambiamento climatico? Donne e uomini hanno la stessa sensibilità nell'affrontare questo tipo di problemi?

Possiamo affermare, in risposta al primo quesito, che il genere fa la differenza nella promozione di azioni sostenibili, poiché le donne, attraverso l'espressione dei loro sentimenti interiori, sono in grado di incoraggiare, rassicurare e ispirare altre persone. Donne e uomini hanno, indubbiamente, due modi di esprimersi piuttosto diversi. Come abbiamo dimostrato nel primo caso di studio, mentre gli uomini tendono a presentare i problemi in modo più concreto, le donne sono più coinvolte emotivamente in quello che dicono: queste caratteristiche hanno, ovviamente, due effetti diversi sul pubblico. Grazie a questa analisi, è stato quindi possibile identificare differenze specifiche nell'espressione di genere e nei diversi atteggiamenti che essi assumono per incoraggiare le persone all'azione.

In riferimento al secondo quesito, possiamo affermare che le donne sembrano essere più sensibili degli uomini quando affrontano questo tipo di problemi. Come suggerito dai dati analizzati, le donne tendono a utilizzare nei loro discorsi un'ampia gamma di parole legate alle emozioni: verbi specifici (*sentire, importare, rincuorare,* ecc.) e pronomi inclusivi (*noi, nostro*, ecc.), che riescono a coinvolgere l'ascoltatore. Il miglior esempio che possiamo utilizzare per dimostrare questa ipotesi è il secondo caso di studio, quello sui discorsi di Greta Thunberg: riuscendo a rispecchiare sul pubblico il suo stesso stato emotivo, Greta ha commosso infatti il pubblico di tutto il mondo,

In conclusione, abbiamo compreso che ciò che effettivamente differenzia i discorsi delle donne da quelli degli uomini è il loro modo di esprimere i sentimenti, oltre all'impiego di due vocabolari differenti: mentre le donne tendono a porre l'accento sulla questione descrivendo gli eventi

in modo sentimentale, gli uomini sono più concreti e si limitano a proporre iniziative che sono state portate avanti dai loro paesi, in modo più impersonale.

L'ecolinguistica è un campo di studio davvero interessante, poiché coinvolge due processi sociali in cui ci troviamo nella vita di tutti i giorni: le differenze di genere nell'uso della lingua e la questione del cambiamento climatico. Il modo in cui le persone, in particolare attivisti e leader mondiali, si esprimono può influenzare le nostre scelte e incoraggiarci a intraprendere nuove attività per la lotta al cambiamento climatico. Dovrebbero essere condotte ulteriori ricerche su questo argomento, in particolare sulle caratteristiche del linguaggio attivista femminile e sulle strategie esistenti per aumentarne l'efficacia. Sarebbe interessante, inoltre, analizzare ulteriormente questo campo del linguaggio, ad esempio esplorando le strategie utilizzate nel linguaggio dell'attivismo, chiedendosi se esse cambiano o meno a seconda dell'argomento del discorso. Possiamo quindi affermare che i discorsi ambientali restano un argomento particolare e intrigante che merita di essere approfondito.

In questo caso, è anche possibile affermare che il lavoro sia dovuto ad un grande impegno personale, frutto della convinzione che il modo di esprimersi e il linguaggio che scegliamo siano dettati da una rete socioculturale di fattori, i quali compresi, possono fornire risultati interessanti. Attraverso la presente analisi, si pone l'obiettivo di proporre un nuovo modo di vedere i discorsi internazionali, non solo a livello di contenuti, ma a livello emotivo e sociale. Questa tesi, pertanto, rappresenta non solo il risultato d'incontro con il discorso sul cambiamento climatico, ma anche una realtà che sembra più viva, intrisa di emozioni, nella piena convinzione che il trasporto emotivo possa portare a sorprendenti scoperte in campo linguistico. Il tema dibattuto permette di vedere questa differenza emotiva tra il genere maschile e quello femminile che, seppur generalizzato, rappresenta un elemento ormai noto nella nostra cultura. La differenza tra l'espressione maschile e quella femminile può essere trovata nella vita di tutti i giorni, per strada, al bancone di un bar, in un contesto politico o sui media. L'attenzione posta sulla gestualità, il vocabolario utilizzato e le varianti socioculturali può infatti presentare caratteristiche che, se osservate con attenzione, vengono ripetute

dal genere femminile o maschile, a seconda dei casi. Con il mio lavoro, infatti, intendo mettere a disposizione una possibile analisi di queste caratteristiche, che possano essere d'aiuto in ulteriori ricerche sull'argomento, affrontando al tempo stesso un tema così imprescindibile al giorno d'oggi come quello dell'ecologia. Per questo motivo, concludo il mio progetto di tesi e così anche il mio percorso accademico, con una grande soddisfazione derivante dalla possibilità di aver potuto dare un contributo personale ad un progetto di analisi tanto interessante quanto attuale, che possa un giorno arrivare a sempre più persone, in quanto, in mia opinione, ve n'è bisogno.

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