

Green Silence in the Age of Climate Crisis: An Ecological Study

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Abstract

Amid the growing severity of climate change and expanding pollution of the environment, the vocabulary of referring to a weather event becomes a central aspect of ecological awareness among the population. This article examines the discourse of green silence, or the absence of ecological allusions, in weather reports on social media. Based on the Six Stories We Live By (Stibbe, 2015) framework, the study examined 200 posts on five popular (AccuWeather, Windy.com, The Weather Channel, Clime (NOAA), and PakWeather) weather-focused accounts on social media over a six-month period (May 2024 to October 2024). The mixed-methods corpus-assisted research demonstrates that ecological oblivion, anthropocentric prominence, and hostile identity work are predominant across these short, frequently shared weather messages. Often, the consequences of weather events on non-human life and the environment in general, and the ecosystem, are downplayed or put into the background, whereas the impact of weather events is centralized on the human experience through metaphorical use. The results indicate that such platforms promote a linguistic ideology of anthropocentrism that erodes ecological awareness within public discourse and undermines the power of climate change discourse, particularly undermining SDG Goal 13 (Climate Action). The instances of erasure and negligence across platforms with varying regional reach show the ideological roles of common digital textual interactions. This makes ecocritical theoretical analysis applicable to real-time-based, app-based, and algorithmic communication scenarios. It contributes to the field of eco-digital discourse. It provides practical recommendations that can guide climate communicators, app developers, and environmental editors when they would like to ensure that eco-responsibility and ecological presence are integrated into common weather discourse. It calls for a reimagining of weather bulletins as possible locations of ecological narratives, empathy, and Earth awareness.

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Introduction

Extreme weather, including heat waves, floods, droughts, and wildfires, is plaguing the planet, and their strength and frequency have never been higher as the world is experiencing the compounding effects of climate change. The Intergovernmental Panel on Climate Change (IPCC, 2023) is alarmed that the environment is fast reaching dangerous tipping points not only for ecosystems but also for human civilization itself. Within this context that is worldwide, Sustainable Development Goal 13 calls countries to take urgent action to combat climate change and its effects not only at the level of policy but at that of awareness creation and communicative sense (United Nations, 2015). Language proves to be a very useful instrument, not just in the sharing of information but even in the development of ecological values, ideologies and behaviors (Stibbe, 2021; Alexander & Baldwin, 2020; Saleem & Rehman, 2026).

Social media has turned out to be one of the main media of climate and weather communication in the currently hyper-connected world. Apps may include Twitter/X, Facebook, or Instagram, and in these applications, odds are good that users will find out about breaking weather alerts ten times to a hundred times more than through traditional print or television sources. Social media is utilized to reach millions of people directly, having social media as a new way of issuing updates, visualizations, and warnings through meteorological agencies, digital weather services, and tech-based weather apps like AccuWeather, Windy.com, and The Weather Channel (Schäfer & Painter, 2021). As much as this change enhances access and immediacy, it begs relevant questions as to what these postings bring into view, into the margin, or leave out in their representation of weather events.

This study analyzes three stories, i.e., erasure story, identity story, and salience story, from the six Stories We Live By theoretical framework (Stibbe, 2015). With the analyses of these stories, the researcher defines and extracts Green Silence.

Stibbe (2021) defines Erasure as follows:

Erasure is a story in people's minds that an area of life is unimportant or unworthy of consideration. An erasure pattern is a linguistic representation of an area of life as irrelevant, marginal or unimportant through its systematic absence, backgrounding or distortion in texts. Erasure, of course, is something intrinsic to the

very nature of discourse. In representing and constructing areas of social life, texts and discourses will always be partial, bringing certain elements together into a configuration while leaving out a whole universe of other elements. The concept of erasure only becomes meaningful when an analyst surveys the universe of elements that have been excluded, declares that one of these elements is important, that it is being 'erased' from consciousness, and argues that it should be brought back into consideration. What that 'something important' is depends on the goals and interests of the analyst. (p. 141)

According to Stibbe (2021):

An identity is a story in people's minds about what it means to be a particular kind of person, including appearance, character, behaviour and values. A self-identity is an evolving story people tell themselves and others about what kind of person they are. Identities are models in people's minds, but manifest themselves in particular ways of dressing, writing, speaking and behaving. Some identities (e.g. the insatiable consumer) encourage behaviours that are ecologically destructive if people adopt them, i.e., if they accept that they are that type of person and conform to the mental model of what that kind of person says and does. On the other hand, different identities may encourage people to behave in ways which help protect the systems that life depends on. (p. 100)

Stibbe (2021) defines a salience story as follows:

Salience—a story in people's minds that an area of life is important or worthy of attention. Salience pattern—a linguistic or visual representation of an area of life as worthy of attention through concrete, specific, and vivid depictions. (p. 160)

Yet the exclusionary, disciplined removal of nature, non-human actors, and causative climate from these updates is part of the construction of a shallow, self-assertive vision of weather as inconvenience, spectacle, or risk, rather than ecological effect (Naess, 2003; Norgaard, 2011).

This study is significant for three key reasons. First, it addresses a gap in ecolinguistic research, which has focused on news media or policy discourse. Second, it highlights the ideological work of silence, which can be equally damaging in shaping environmental attitudes (Stibbe, 2021). Third, it contributes to Eco digital discourse studies, a rapidly evolving intersection between digital media research, linguistics, and environmental humanities.

Literature Review

Ecolinguistics investigates the role of language in promoting or hindering ecological sustainability (Stibbe, 2021). It builds on the idea that discourse constructs not only social realities but also environmental ideologies. At its core is ecosophy (Naess, 2003), which refers to a philosophy of living harmoniously with the Earth. Stibbe (2015, 2021) reinterprets ecosophy as an evaluative framework against which linguistic patterns can be examined: do they contribute to the flourishing or destruction of life systems? Language does not merely describe the environment. It constructs what is visible, important, and morally relevant.

As such, Stibbe (2021) describes this as the “Erasure Story”. Being animals, ecosystems, or even climate itself are left out of language. The deliberate absence of existential consideration is precisely that, a deliberate act; indeed, it serves dominant anthropocentric ideologies of topical discourse on human necessities, breakdowns and bounce-backs (Saleem & Khattak, 2025). Erasure is found in the weather discourse discussing floods that fail to account for habitat destruction, or heatwaves. Heatwaves are described only in terms of human comfort and energy use, but not by defining what high temperatures do to non-human life forms.

As mobile-first weather applications such as AccuWeather, The Weather Channel, Windy.com, Clime, and PakWeather have taken off, weather communication has moved on to become visual, fast, and platform-tailored. These news bites are frequently shared in a form of short and drastic impact: headlines, image cards, or playable maps that encourage their consumption but not analysis. Anderson (2020) and Schafer and Painter (2021) provide data according to which social media weather forecasts often simplify complicated weather phenomena to provocative or safety-related information. Even though these services play important roles in the provision of safety to the public, the communicative patterns are usually ecologically shallow. Wozniak et al. (2021) and O’Neill et al. (2015) demonstrate that digital weather-related text prioritizes anthropogenic impacts (such as commutes, air con, and deaths), yet they do not focus on the wider ecology; such discourse, therefore, contributes to what this research paper defines as green silence.

A repetition of the same imbalance over time and across platforms creates a cultural inclination toward considering weather separately and independently of ecology. Studies across international and Pakistani media outlets reveal that dominant framing patterns construct nature as an external threat while backgrounding ecological interdependence (Saleem et al., 2025). It establishes an ontological gap between climate systems and

meteorological phenomena, which adds to what Stibbe (2021) defines as the causing of the stories of destruction. These tales, although not malicious on the face, do propagate a form of storytelling where there is no particular care for non-human life.

Although ecolinguistics has been applied to news articles (Alexander & Stibbe, 2014), climate reports and environmental activism (Mo & Xiao, 2024), the field has yet to take seriously algorithmic weather updates as an object of ecolinguistic analysis. Key ecological terminology is systematically omitted from weather discourse (Saleem & Khan, 2025). This is a huge gap since such platforms address millions, shape perceptions day by day, and are often seen as objective or apolitical. This study responds to this gap by bringing Stibbe's (2015) ecolinguistic framework to bear on social media weather discourse from global and local weather apps, with special attention to erasure, salience, and identity constructions. It contributes a novel dimension to ecolinguistics by bridging it with digital environmental humanities, a field still in its early development.

Previous studies emphasize the role of language in shaping environmental discourse. Faraz and Saleem (2024) discuss the framing of the idea of the term development in economic discourse in their related study with the help of the ecolinguistic approach. They indicate that the type of language adopted to facilitate development has habitually adopted metaphors and framings that justify unsustainable presentations, and it has made growth appear positive in nature despite ignoring environmental impacts. The papers illustrate the importance of discourse in defining the popular knowledge of development and the environment, and they raise the significance of more environmentally aware discourse both in policy and media communication.

This paper presents the concept of salience or an understanding of what is brought to the fore in the discourse. As Stibbe (2015) notes, salient stories frame attention: they bring the contents into the picture and leave out others. The human character is often present (as a victim or as an agent) in digital weather updates, and the non-human nature is either passive or excluded in this context. As an example, a tweet about a thunderstorm can be written with a focus on the destruction to the property and injury to the people, but it will not mention deforestation, wetland destruction, and displacement of animals.

Methodology

The data consists of social media weather updates (primarily Twitter/X posts) made between May 1, 2024 and October 30, 2024. This window

was selected to capture the peak occurrence period for all four event types across the regions. This period overlaps with the South Asian monsoon season. During this period, flooding is most prevalent in Pakistan. The five selected digital weather platforms are:

- AccuWeather (@accuweather)
- The Weather Channel (@weatherchannel)
- Windy.com (@windyforecast)
- Clime / NOAA Weather Radar Live (@weatherliveapp)
- PakWeather (@pakweatherlive)

These platforms were selected based on three criteria:

- Global and regional reach
- Linguistic accessibility
- Platform influence

This was operationalized through a combination of follower count and geographic scope of audience. The Global Weather Platforms we selected, i.e., AccuWeather, The Weather Channel, and Windy.com, have large audiences around the world and high numbers of followers. PakWeather has a large audience in South Asia and is therefore included as a regionally focused platform. The Clime/NOAA Weather Radar Live Weather Radar is associated with Clime/NOAA, which is a well-respected leading institution for meteorological data. They are published primarily in English on their X/Twitter accounts.

A purposive sampling strategy was used to select posts related to extreme weather events (e.g., floods, storms, heatwaves, and droughts). A total of 200 posts were selected for detailed analysis. These 200 posts were distributed equally across the five platforms (i.e., 40 per platform) as shown in Table 1. The corpus will not be made publicly available for replication. Posts were preserved in .txt format. Posts that were later deleted or altered by their original authors on the platform were retained as originally archived at the time of collection. Coding was conducted by a single researcher (the author) using a pre-defined framework based on Stibbe's (2021) ecolinguistic story types. As a second coder was not involved, formal inter-coder reliability statistics (e.g., Cohen's kappa or percentage agreement) were not calculated. We acknowledge this as a limitation, particularly for interpretive constructs such as erasure and identity, and recommend that future iterations of this work incorporate a second coder and reliability testing to strengthen replicability. The study's findings are also limited to English-language posts from five institutional weather accounts on a single platform (X/Twitter) over a six-month period (May 2024 to October 2024); as such, the conclusions may not generalize

to other languages, social media platforms, weather information sources, or seasons, and should be interpreted within this specific context. Because coding was conducted by a single researcher without a formal inter-coder reliability check, the classification of interpretive constructs such as erasure, salience, and identity may be subject to researcher bias; future studies would benefit from incorporating multiple independent coders to strengthen the replicability of these categories.

All five data sources are official institutional weather platforms. All posts were limited to institutional weather updates and forecasts. Formal institutional ethics (IRB) approval was not obtained for this study, as the data consisted entirely of publicly available posts from institutional, non-private accounts, with no direct interaction with or collection of personal data from human subjects.

Exclusion criteria

The posts were excluded if they were duplicate posts, sponsored content, or non-English updates.

Table 1: *Distribution of Posts by Platform and Event Type*

Platform	Floods	Storms	Heatwaves	Droughts	Total
AccuWeather (@accuweather)	10	10	10	10	40
The Weather Channel (@weatherchannel)	10	10	10	10	40
Windy.com (@windyforecast)	10	10	10	10	40
Clime / NOAA Weather Radar Live (@weatherliveapp)	10	10	10	10	40
PakWeather (@pakweatherlive)	10	10	10	10	40
Total	50	50	50	50	200

A post was coded as exhibiting erasure when it described a weather event (flood, storm, heatwave, or drought) using exclusively human-centered or infrastructural terms (e.g., travel delays, school closures, property damage) without any reference to ecological entities, processes,

or non-human impacts (e.g., wildlife, vegetation, water systems, soil, biodiversity). The operational threshold was the complete absence of ecological terminology in the post, rather than a partial or proportional measure.

Salience was recorded as an operational definition or scheme through which to separate out “human-centered” (e.g., residents, traffic, schools, economy, infrastructure, casualties) from “ecological-centered” (e.g., wildlife, forest, river, ecosystem, habitat, species) using a word-list methodology. Posts with an emphasis in the first clause (main subject and verb) were categorized as “human-centered” based on their focus on human-related impacts as opposed to ecological-related impacts.

The Identity coding procedure identified the differences between “nature as threat” versus “nature as neutral” by identifying the two types (i.e., “agency” or “adversarial” verbs/metaphors (i.e., “storm hit,” “nature struck,” “battling the flood”) that characterize environmental phenomena as being engaged aggressors) compared to “neutral descriptive” language (i.e., “rainfall recorded,” “temperatures up to 40 degrees Celsius.”) in that the first type represents environmental phenomena as having been engaged to perpetrate/perform an act of aggression and the second type represents environmental events as being passive, without intent or aggression, and are measurable occurrences with respect to actual fact.

Procedure of Analysis

Corpus Compilation

Exporting and formatting the 200 weather updates into plain text format.

Quantitative Analysis

AntConc (Anthony, 2024) was used in Version 4.3.1 for the frequency and collocation analyses, following these criteria: there was no stopword list; all forms of each word (including function words) were included in the analysis in order to keep intact the complete syntax of the corpora; and prior to analysis, all words were lemmatized in order to group morphological variations (e.g., “storm,” “storms,” “storming”) under one lemmatized form. A five-word left and five-word right collocation window was created with log-likelihood used as the statistical measure to determine statistically significant collocations.

Qualitative Coding

Each post was manually annotated for story type using a pre-coded framework based on Stibbe (2015).

Results

Using a mixed-method approach, the analysis integrates quantitative corpus techniques with qualitative manual coding based on Stibbe (2015) Six Stories We Live By framework, particularly on Erasure, Salience, and Identity stories.

Table 2: *Keyword and Frequency Patterns*

Platform	Frequent Keywords	Observed Focus
AccuWeather	storm, alert, risk, roads	Urban infrastructure, safety
Windy.com	wind, forecast, map	Meteorological data
Clime (NOAA)	hurricane, fire, flood	Events, alerts
The Weather Channel	emergency, residents, impact	Human-centered narratives
PakWeather	rain, damage, homes	Religious framing, human losses

Collocation and Concordance

Collocation analysis in AntConc revealed consistent lexical pairings such as “storm damage,” “heat alert,” “rain disruption,” “evacuation notice.” Few collocates involved nature (e.g., “forest fire,” “river overflow”), and those that did often served as background context rather than thematic focus. Concordance plots also confirmed the overrepresentation of human-centered narratives and underrepresentation of ecological concerns, even in weather events directly impacting ecosystems.

Ecolinguistic Stories

Each weather update was coded for story types based on Stibbe's (2015) ecolinguistic model. The stories were not mutually exclusive; a single post could exhibit multiple narrative patterns. Three stories were particularly prevalent:

Erasure Stories

More than 80% of the posts were devoted to these stories. Photos on floods that did not include effects on rivers, wetlands, or species were ecologically empty. Erasure stories are found in the heatwave warnings, when they talk about dying plants, lack of water, or urban biodiversity without mentioning it. But storm-and-fire updates are without any context about forests being wiped out, animals losing their homes, or entire ecosystems collapsing. Example: Heavy rains hit the city. Roads blocked. Stay indoors.” The consistent omission of non-human impacts reflects what Stibbe (2021) terms a “destructive erasure story”.

Salience Stories

In 74% of the posts we coded, salience patterns (human-based consequences) prevailed. The main ones included roadblocks, blackouts (words used in public statements), alarms (pulling the alarm button, available in some places), effects on the human body or being uncomfortable, and social services interventions. Nature tended to be an accent or visual cue (e.g., clouds, fire) but not a linguistic priority. A clear example of this was in the discourse on The Weather Channel and PakWeather, where salience regarding human interest and security took center stage. So, news alert: ‘Lightning has been alerted, and stay clear of the areas to prevent injuries.

Identity Stories

These stories showed up in 62% of the postings. Nature is regularly presented as a danger (e.g., ‘nature strikes back,’ angry skies’), a neutral stage (e.g., “under the influence of western winds”), and sometimes, an enemy on its own rights (e.g., “storm invades coastal city”). The identity of nature was seldom relational, seldom caring. In identity and conviction stories about what climate change means, the existence of ecological action potential is revealed as suppressed, and alarmingly little signifier for specific causal attribution shines through, often only in defined plans for local regional weather forecasting elements (Saleem et al., 2025).

Table 3: *Comparative Platform Analysis*

Platform	Dominant Story Type	Ecological Presence (%)	Unique Observation
AccuWeather	Salience, Erasure	12%	Emphasis on traffic and disruptions
Windy.com	Technical framing	18%	Rare mentions of fire ecology
The Weather Channel	Erasure, Identity	8%	Nature as enemy; strong metaphors
Clima (NOAA)	Mixed framing	25%	Occasionally mentions forest fires, rivers
PakWeather	Religious, Human focus	5%	Frequent divine framing, total erasure

Ecosophical Reflection

Grounding on Stibbe's "ecosophy" (i.e. living in harmony with the non-human world, justice for other forms of life, interdependence), the ecolinguistic appraisal shows that ecological words are eradicated linguistically but also serve anthropocentric ideologies imposed by economic and political establishments. The absence of environmental cause-effect chains in weather updates, it says, favors episodic understanding at the expense of discipline-based spatial literacy with respect to climate. Language, on the other hand, normalizes short-term thinking centered around urban approaches, while erasing the precariousness of the peasant ecosystem. The silence that surrounds these platforms in green is not incidental, but patterned, systemic, and ideologically significant.

Table 4: *Representation of Three Stories*

Story Type	Presence	Linguistic Markers	Interpretive Function
Erasure	80%	Omission of nature/ecology	Constructs nature as irrelevant or invisible
Salience	74%	Emphasis on human outcomes	Reinforces anthropocentric priority
Identity	62%	"Nature strikes," "storm hits"	Constructs nature as a threat or aggressor

The data analysis in Table 4 provides evidence that environmental concerns are consistently erased in short-form social media weather discourse. The study demonstrates how platforms normalize human-centered narratives. The findings support the claim that social media weather updates play a subtle but powerful role in shaping public disengagement from ecological reality. This reinforces the necessity of integrating ecosophical awareness into digital environmental communication.

Discussion

The most prevalent lingual trend has been a trend of what this paper terms a green silence; that is to say, a uniform and systematic blanking out of nature, ecosystems, and non-human life from weather communication. This one is in line with the concept of Erasure Stories that Stibbe (2021) uses to describe beings and worldviews that are excluded in the discourse, remaining invisible in the realm of publicity.

Most of the weather updates in the sample under examination referred to nature as the primary factor in the weather phenomenon (storms, heatwaves, or floods), but the environmental aspect of the situation was still given minimal attention or left out completely. As an example, the flood-related reports mostly mentioned the closing of roads, shutting off power, and warning the inhabitants, and nothing was given about loss of wetlands, habitat loss of animals, or soil erosion. This is manifested in anthropocentric framing in which nature is considered a passive background or an enemy rather than a fellow that cohabits. Such omissions are not accidental but rather form a reproducible discourse pattern that aligns with dominant ideologies of industrial modernity, where ecological systems are subordinated to human needs and conveniences. This mirrors earlier critiques in ecolinguistics and environmental discourse studies that warn of the ideological power of linguistic exclusion (Stibbe, 2015; Fill & Penz, 2017).

Such a process of erasure and antagonistic presentation does not occur without cost. A repetition of human-centered and de-ecological language creates the worldview in which extreme weather is seen as something isolated, episodic, and controlled; it does not create a world in which extreme weather symptoms are seen as indicators of a more significant lack of climate stability and loss of ecological integrity. It helps create cultural denial, which Norgaard (2011) and Stibbe (2021) refer to as a process through which societies do not see a need to address the ecological crisis because of the narrating and framing of words in everyday language. Nature is linguistically objectified or misrepresented; sometimes it is

erased so it is simple to ignore, forget, or deny the systemic problems that are about to lead to environmental deterioration.

In this respect, the role of the online media in shaping the level of ecological awareness among the population is quintessential. Social weather networks have come to be one of the most used avenues providing up-to-the-minute information on the environment. Being short and understandable, they are effective means of dialogue with people. Nevertheless, dominant ideologies about ecological complexity are also transported in those platforms, as demonstrated in this study. As one example, PakWeather often refers to weather occurrences as the will of God or destiny by saying things such as Allah is angry or heaven storming, although these descriptions are culturally relevant, further approximating the events to any possibility of human responsibility or systematic responsibilities. In the same way, websites such as AccuWeather and The Weather Channel may provide very technical or emergency-centered messages that deprive weather events of their ecological significance, as they are mere disturbing of their routine.

These communicative practices are problematic, given the situation around Sustainable Development Goal 13 (SDG 13), according to which it is vital to perform immediate action regarding the problem of climate change and its effects. Stibbe (2021) points out the central role of language in determining the values and assumptions that drive human actions. As this normalizes the risk of omission of the ecological implications of the everyday symbolic production, it helps create what this paper refers to as the discursive blindness to climate, which is the inability to detect the interdependency between human lives and the ecological structures. There can be no such place in the popular imagination as the empathy with the ecological system or the ecological activism, unless this system and its tribulations or strength are linguistically represented and vocalized.

The analytical approach used in the given work, which is determined by the six stories of Stibbe (2015), especially by erasure, salience, and identity, was rather successful concerning the diagnosis of ideological premises of weather discourse. Such story types are not only descriptive typologies; they talk about underlying moral and philosophical commitments in language. The patterns of erasing nature and recurring to situations of human discomfort display how the hyperpresence in discourse is indeed a reproduction of more extensive cultural narratives of anthropocentrism and short-termism. These accounts contradict the practices of ecosophy, which has been here adapted as the point of evaluation.

The discussion confirms that social media weather discourse is not indifferent. It is also involved in the ideology of cognizing the environment through whatever it emphasizes, obscures, or leaves out. With the rise of climate crises, there is perhaps no greater need to reconsider what words we apply to our surrounding world. The inclusion of ecocentric and systems-based language into familiar public weather language is not just theoretically possible, but an imperative of building ecological literacy, emotional connection, and motivation in a planet-level emergency. Corpus-assisted analyses of both international and Pakistani print media further confirm the marginalization of ecocentric perspectives in favor of human-centered risk, policy, and disaster narratives (Saleem et al., 2025).

Conclusion

In the pursuit of understanding the contribution of social media weather updates to ecological awareness, or rather the absence thereof in the masses, this paper identified the linguistic flow that most popular social media outlets (AccuWeather, Windy.com, Clime (NOAA), The Weather Channel, and PakWeather) pursued based on the updates they share on their respective pages. The paper applied a corpus-assisted ecolinguistic approach, based on Stibbe (2021) Six Stories model, to the study of the appearance and prominence as well as the absence of ecological discourse in 200 social media weather-related posts. Observations show that the trend is also systematic across platforms of sacrificing ecological aspects in favor of human-oriented stories. Such lack is not an accidental matter but constitutes what this paper refers to as green silence, a discursive state in which nature is linguistically offered out of the public discourse of weather.

The main discoveries indicate that the main trend observed in posts was ecological erasure, and stories about floods, storms, and heatwaves uniformly failed to acknowledge the non-human consequences of such natural events, i.e., destruction of ecosystems, destruction of habitat, and other forms of environmental destruction. In the instances when ecological implications were quite straightforward and easy to notice, including wildfires or droughts, linguistic decisions were rather limited: either safety of people, urban chaos, or infrastructural destruction. Further completion of this framing was done through salience stories in which human issues were foregrounded, and ecological issues disappeared into the background. Equally, nature was pictured in identity narratives as something threatening or as a harmless background, but hardly as a vulnerable or relational being. These are linguistic inclinations that signify and strengthen a type of worldview with people at its center and the environmental realities peripheral or dispensable.

In the current climate crisis, such discourse is problematic enough. The importance of words in how people perceive the problem of ecological degradation and planetary uncertainty (IPCC, 2023) is increasingly significant as the scientific community increasingly agrees that the issue should be treated as extremely urgent. One social media platform, due to how far they reach and how quickly they spread, takes on the role of being an important juncture in the development of ecological awareness. However, as demonstrated in this paper, they are usually used to conceal instead of enlighten the environmental aspect of the extreme weather systems. The consistent exclusion of references to ecology predisposes the normalizing of the disconnection between climate events and their systemic causes and effects and discourages progress when it comes to sustainability, systems thinking, and climate justice.

This paper makes a contribution to the field of ecolinguistics as well as digital environmental communication in pointing out the discursive moves in sidelining nature in real-time climate discourse. It confirms the claim of Stibbe (2021) that linguistic constructions not only reflect the world, but they create it. The silences of what is not stated in the public debate are as ideologically and morally crucial in terms of the debate content as the statements themselves. Such culturally induced exclusion of environmental issues in the general awareness is symptomatic of a larger cultural tendency to isolate the ecological issue by preventing its general circulation into the realm of common thought and thus contributing to the very trends of thought that condone ecological oppression.

Based on the results, it is necessary to rethink the language of weather forecasts not as an impersonal update but as a place of reification of narrative and reproduction of ideology, considering the linkage between communicators, the developers of platforms, and environmental activists. Even the short posts can contain ecologically significant references to assist in developing empathy, awareness, and system thoughts. Unless our stories change, it must start with the words we hear every day, including words that inform us about the weather. Creating the electronic ecology is not a question of style in the era of climate crisis, but an ethical and environmental imperative.

The research has several avenues that can be opened in further studies. First, additional cross-cultural analyses may investigate the possible emergence of such patterns of green silence in non-Western or indigenous media sources of the weather discourse. Second, user interpretations and reception of ecologically rich versus ecologically silent weather reports could be studied, which would be of interest to disciplines such as ecolinguistic reception research and environmental psychology. Third,

future studies along a longitudinal line may be able to monitor the development of changes in linguistic trends due to climate activism or institutional changes to trace the manifestation of these changes in people in the form of statistical differences in attitudes to nature or changes in behavior.

The conclusions of the given study go beyond the limited sphere of reporting the weather to the more substantial issues of the role of language that develops the human relationship with the Earth. Although green silence is a stylistic element of digital communication, it is also an extremely ideological move, the consequences of which turn out to be far-reaching. It is not only imperative on the communicative level, but it is a moral one, to pursue the reappropriation of ecological terms in our daily communication, and particularly in media that addresses millions of people in real time. With active narration, framing in respect, and systems sensibility, digital climate weather discourse will shift, becoming an effective tool of ecological learning as well as climate movements.

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